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APRIL 1956

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Architect: Fred L. Markham, A.I.A.

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# EXPLORING THE Universe

by Dr. Franklin S. Harris, Jr.

THE CORMORANTS, loons, auks, sea and diving ducks are able to secure sharply-focused images in both air and water by various means. The cormorant gets an accommodation of 40-50 diopters, 2-3 times the human infant, by changing the shape of lens by the powerful sphincter muscle. The terns, however, probably have no special ability to see in water and hence make a "blind" stab for the fish seen from the air. Gordon L. Walls relates also that the penguins have eyes designed only for water vision which makes them extremely near-sighted in the air.

NEW COLOR films, Anscochrome and Ektachrome, are proving popular in photography. While still having excellent color, they have three times the speed of the old standard color films. By special longer development, speeds comparable to the fast black and white films may be used, with some loss in quality.

ALTHOUGH 29 "explanations" have been advanced to account for the widespread glaciations in the earth's history, a new "ocean-control" theory proposed in *Science* by Professor William Lee Stokes, head of the Department of Geology, University of Utah, has real appeal. The central idea is that the cause of glacial changes is due to long-term changes in precipitation traceable to thermal variations in the ocean. Increased precipitation preceded the formation of the ice sheets, and the frigeration followed soon after. At the time of maximum glaciation, there was an estimated 12.5 million cubic miles of ice of which from one-half to two-thirds was in the North American glaciers.

THERE HAVE perhaps been many times in the earth's history when the magnetic field of the earth has been reversed so that a compass would point southward. By a study of direction of the magnetic field in rocks at the time they solidified as from lava, the magnetic history is being unraveled. A recent theory of Professor Walter M. Elsasser of the University of Utah describes the earth's magnetic field and its historic changes by the circulation of fluid masses of molten iron which in motion produce electric currents and magnetic fields similar to an electric generator or dynamo.

APRIL 1956



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# Considerations for 1956

by Dr. G. Homer Durban

VICE PRESIDENT, UNIVERSITY OF UTAH

**M**R. EISENHOWER'S DECISION will have appeared in public print by the time this column has gone to press. Whether he is a candidate for renomination and election or not will have been announced. This decision will be a major factor in the 1956 elections. There is no need to recount why. But there is importance in looking at some additional major factors.

First, there is the matter of the Democratic nominee: what are his chances for election? The Democratic strength is significant. Both the Senate and the House are currently controlled by the Democrats. However, in terms of the presidency, this is somewhat misleading; for example, the 49 Democrats who make up the majority of the Senate, vary in background strength all the way from George of Georgia to Humphrey of Minnesota and the new Democrat, Morse of Oregon. The Georgia and Alabama voters who sent George and Sparkman to the US Senate are different Democrats from those who support Humphrey in Minnesota or Lehman in New York.

Several issues separate such Democrats. One such is overwhelming. That issue was revitalized by the Supreme Court decision which declared segregation of the races in public schools a violation of the Constitution of the United States. "Citizens' Councils" of whites have sprung up all over the south. Governors and legislatures have denounced the Supreme Court's ruling. The decision was reached by a court dominated by judges appointed by the most recent Democratic presidents, Mr. Roosevelt and Mr. Truman. A court that included Mr. Justice Black of Alabama and Mr. Justice Clark of Texas, found the Constitution to be "color-blind." Yet, it is quite likely that this decision could underwrite the election of a Republican president in 1956, no matter who the nominee is, provided he is honest, sober, and backed by a united party. This is likely because of the difficulty of uniting the Democratic organizations, nationwide, behind a single nominee.

Consider Mr. Stevenson's chances, for example. He is from Illinois. For years the young, ambitious Negroes have migrated north, many to Chicago. The Negro vote of Illinois is important. Can Stevenson develop a formula on the

segregation issue that will save him these votes in Illinois, New York, Michigan, and California, without inflaming the Democratic electors of South Carolina and its neighbors? Suppose he does develop this formula as the nearest feat of the year, can a man of Stevenson's acumen and integrity successfully campaign if Republicans raise pointed questions on this issue? How could answers be made without further dividing his support in his own ranks?

Consider then the Republican problem: If it is true that the Supreme Court decision has opened a remarkable advantage to the Republicans, is the present Republican party in position to capitalize on the advantage? This is by no means clear. There may be no advantage.

Historically, the Republican party is the party of the Fourteenth Amendment, of abolition, of the Freedmen's Bureau. Since 1952 under Mr. Eisenhower, it has gained considerable minority strength in the South. The Republicans of Texas, however, are of two persuasions. There is the so-called liberal wing that could carry over from the 1952 Eisenhower ranks. There are also powerful influences which would be upset by an all-out Republican campaign aimed at embarrassing the Democratic nominee and harassing the party on the segregation issue. But the problem is not critical in the south, so far as Republican success in November is concerned with the presidency. The Republicans have learned to "not count" on the south. Their problem lies in the fact that since 1932 the Democrats have steadily taken from them the Negro voters of the north.

Can the Republicans avoid a split on this issue in the north and west? Can the Negro support in the north be re-won? It will not be accomplished without some inner, if quiet, travail. The appeal to the Constitution is something no Republican can disavow. But in Illinois, Michigan, New York, and California, for example, the same issue that openly will plague a Stevenson, Kefauver, or Harriman, will also concern the Republicans.

The result will probably be a scurrying about for other real or imagined issues. These may put the Birmingham boycotts, the Citizens' Councils, and the

(Continued on page 273)  
**THE IMPROVEMENT ERA**







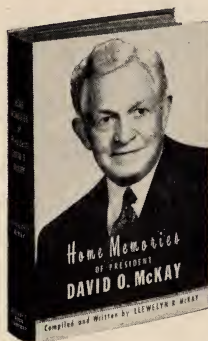
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## The Cover

Elder Ezra Taft Benson of the Council of the Twelve, whose photograph appears on our cover, was ordained an Apostle October 7, 1943, by President Heber J. Grant. He has been Secretary of Agriculture in President Eisenhower's cabinet since January 1953.

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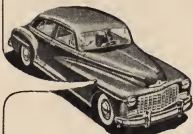


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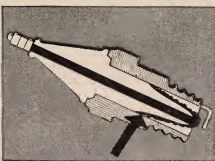
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# THE CHURCH MOVES ON

## *A Day To Day Chronology Of Church Events*

January 1956

**21** THE FIRST PRESIDENCY announced the appointment of Elder Ray Engebretsen to succeed Axel J. Andresen as president of the Norwegian Mission. President Engebretsen is a native of Norway, and this will be his third mission in that land. His last mission there was in 1946-48, when his wife and four children accompanied him. At that time his wife, the former Zina Rice, and their oldest son were set apart as regular missionaries. At the time of this appointment to preside in Norway he is serving as clerk of the Seattle (Washington) Stake. Some of his other Church assignments have been president of the Minneapolis (Minnesota) Branch, North Central States Mission; counselor in the bishopric of the Sunset Ward, San Francisco (California) Stake; counselor in the Pasadena Ward bishopric of the Pasadena (California) Stake, and stake Sunday School superintendent of Sacramento (California) Stake. To the mission field this time will go his wife and their two youngest children. Almost concurrent with the announcement of a new mission president for the Norwegian Mission came the announcement that the Church had purchased a beautiful home in one of Oslo's finest residential areas to serve as mission headquarters.

Some 18,462 visitors were escorted through the new Los Angeles Temple, the most visitors to come in any one day since the temple opened for public viewing. That was an average for the day of 1600 persons each hour that the temple was open.

**22** PRESIDENT Joseph Fielding Smith of the Council of the Twelve dedicated the combination Long Beach Fourth Ward chapel, Long Beach (California) stake center.

**23** THE CHURCH music committee began the first class of a twelve-week course of study for choristers in the Salt Lake City area.

**29** ELDER Casper W. Merrill sustained as president of Cache (Utah) Stake, succeeding President L. Tom Perry. President Merrill was President Perry's first counselor. President Merrill's counselors are Elder Vaughn E. Hansen and Reed M. Broadbent. Elder Ira N. Hayward, second counselor to President Perry, was released.

**31.** FEB. 1, 2. This was "Meet Me at Mutual" night throughout the MIA organizations of the Church.

February 1956

**1** THIS is the month of the annual Churchwide birthday penny appeal of the Primary organization to support their great work at the Primary Children's Hospital in Salt Lake City.

**10** ELDER Spencer W. Kimball of the Council of the Twelve dedicated the chapel of the Waimea Branch, Hawaii Mission.

**12** PRESIDENT David O. McKay dedicated the new Ogden (Utah) Tabernacle, which will be used by the eleven stakes in the Ogden area.

Elder El Ray L. Christiansen, Assistant to the Council of the Twelve, dedicated the chapel of the Henefer Ward, Summit (Utah) Stake.

**13** ELDER Marion G. Romney of the Council of the Twelve dedicated the chapel of the Wichita Falls Branch, Dallas (Texas) Stake.

**18** THE APPOINTMENT of Bishop Jesse R. Curtis of Parley's Third Ward, Highland (Salt Lake City) Stake, as president of the Swiss-Austrian Mission was announced by the First Presidency. He succeeds President William F. Perschon. President Curtis filled a mission in the Swiss-German Mission some thirty-one years ago. He is a former member of a stake high council, served for fifteen years as chairman of an Aaronic Priesthood committee, and served for six years as superintendent of the Highland Park Ward YMVIA. He has also been president of the 209th quorum of seventy. At one time he was a member of the Granite Stake Sunday School board. Mrs. Curtis and their daughter Susan will serve this mission with President Curtis. The family also includes two grown sons.

**19** ELDER Spencer W. Kimball of the Council of the Twelve dedicated the chapel of the Tucson Third and Fourth wards, Southern Arizona Stake.

Elder LeGrand Richards of the Council of the Twelve dedicated the chapel of the Mesa Eighth Ward, Maricopa (Arizona) Stake.



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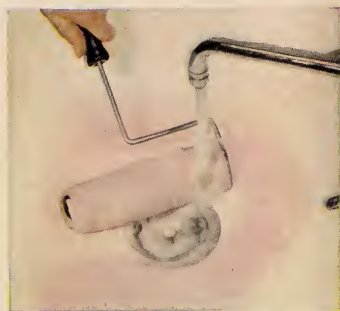
# "If Gracie

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# THE LOS ANGELES TEMPLE

By Day and By Night







—Photographs courtesy Los Angeles Examiner

*B*

EHOLD, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

*But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:*

*And he shall sit as a refiner and purifier of silver: . . .*

Malachi 3:1-3.



# Poetry

## APRIL SNOW

By Mabel Jones Gabbott

**S**OW at last this heavy April snow  
Has laid the daffodils' bright laughter  
low;

Bending at first, beneath the soft white  
mound  
They broke, spilling new gold upon the  
ground.

Even the tall forsythia is slain;  
So strong and willowy in wind and rain,  
Each graceful spray is beaten down too  
soon,  
The shimmering petals bruised, while in  
their nook;

Vanquished in glory, too sudden for grief,  
Their was a loveliness of bloom too brief;

They were too new, too beautiful to go,  
Crushed by the weight of this untimely  
snow.

## LAVISH BLOOM

By Mary Thro Rauth

**O**EARTH, be lavish with your bloom this  
year!  
Drift snow on snow, the skies of sunset  
spill

In tulip beds! Let violets appear  
Along the roads, and wake the daffodil!  
For we have lost the voice of Galilee—  
His words are muffled and his teachings  
drowned  
By shouts of greed, by tongues than can  
agree

Only in hate. He can but lose with sound.

So let the eye learn what the ear has lost.  
His resurrection all the earth proclaim!  
Let every petal put to death by frost  
Return to us, recall to us his name!  
Let flowers remind us of the words he said,  
The Sermon on the Mount in bloom be  
read.

## WASHINGTON LEAVES MOUNT VERNON

(April 16, 1789)

By Beryl Stewart

**T**HE TROUBLED years once over, I came  
home  
To hunt the fox when early morning  
breeze

Sweeps down Virginia hills, idly to roam  
By shaded streams, or tend my chestnut  
trees.

One fall I followed Braddock's trail again,  
Rode seven hundred miles far to the west,  
And talked with immigrants, courageous  
men

Who faced new dangers with tremendous  
zeal.

Because those men as well as people here  
Want democratic laws, they will obey,  
And forceful government they need not  
fear;

I leave my home on this sweet-scented day.

The time has come a weak confederation  
Must be transformed into a stalwart nation.

## NOT FAR TO MAY

By Ila Lewis Funderburgh

**K**ING WINTER's icy fingers  
Hold fast the wind-swept land;  
The streams are mute, their quick songs  
stilled;  
The birds are gone, their bare nests filled  
With drifts of snow the clouds have spilled;  
Oh, strong is winter's hand!

But here and there immortal spring  
Has set a promise gay;  
There's a hint of red on the hazel brush,  
A snatch of song from a wandering thrush,  
Gray peach trees show a faint pink flush;  
It is not far to May!

## BOUQUET

By Marie Daerr

**T**HE LILAC trees had grown so tall,  
You propped a ladder against the wall  
And climbed to cut the blossoms down.  
I stood below, with widespread gown,  
To catch the lilacs as they dropped  
Beneath your shears. The rain had stopped,  
But every petal still was wet  
With silver, precious amulet.  
I saw you smile and heard you say,  
"A lot of fuss for one bouquet" . . .  
(Snipping, with care, a swan-white bloom  
As proud as a crusader's plume;  
Salvaging from a tree's top spire  
Twin shafts of fragrant, purple fire.)



## STRANGE NOCTURNE

By Alma Robison Higbee

**T**HE evening sky, before the sun went  
down,  
Was bright jacinthian, gay as a gypsy's  
gown,  
And in diminishing light I saw the sweet  
Roll of meadowland, the rippling wheat,  
And all was known and loved, but now  
the night

Has spread a net of opalescent light  
Upon familiar things. A subtle change  
Lies on my heart; tree shapes are strange;  
The wheat field is a river to me,  
A lonely river running to the sea,  
Where men on barges slip between the  
shores  
In stealthy passage, scarcely dipping oars.  
The silence beats against the wind's soft  
sigh,  
And the moon is a lotus flower in the lake  
of sky.

## SPRING MORNING

By Jean Mergard

**I**D PLANNED a quiet, uneventful day,  
A day apart from routine's bee-hive  
humming,  
In which to shun the commonplace display  
About me, with its customary numbing.  
I strolled in luminescence through my arbor  
Where infant leaves played hide-and-seek  
with sun;  
Tongued wavelets licked the shoreline of  
the harbor  
As eagerly as if they'd just begun.  
A redbird flashed its sudden scintillation  
Across the clean and systematic sky;  
A bud had popped to flowered animation  
Within the fleeting hours since I'd passed  
by.  
And then I knew no day could ever be  
Merely routine if I took time to see.

## APRIL GARDEN

By Frances S. Lovell

**A**PRIL RAIN drops diamonds  
on the stars of lupin leaves;  
tulips push red noses through  
dark soil where springtime weaves  
a pattern of new green and gold  
to wear upon her sleeves.

She hangs a golden chime of bells  
on old forsythias  
and flings a fiery scarf of quince  
on April's gay bazaars.  
All underneath my feet I feel  
earth reaching toward the stars.

## ADVENTURE IN APRIL

By Eleanor Alletta Chaffee

**I**T WHISPERED my name and breathed  
"O follow!"  
So I did. Over field and meadow and hollow,  
Brambles tearing my legs, and snapping—  
Down where the brook's soft music, lapping,  
Warned I was on a wild goose chase,  
Mirroring for me a foolish face,  
Up again to the hill's bright crest;  
There I sank on a rock to rest . . .  
A still voice cried, "Are you hurt again,  
Seeking what goes with the April rain?"  
And I knew I would never, never find  
The mocking ghost of the wild west wind.

## THE YOUNG YEAR

By Gene Romolo

**T**HE YET young year  
Stands upon the threshold  
Of futurity . . .  
May God grant it shall carve  
A smoother way  
For world-worn feet!  
And, growing older,  
May it play  
On more harmonious  
Keys of life,  
Until, for man, each day  
Becomes a symphony!

## THE IMPROVEMENT ERA



## An Easter Message

# Because Our Redeemer Lives

by President David O. McKay

**E**ASTER IS A SACRED DAY, a day of thanksgiving and divine worship. It is an occasion for the expression of gratitude to God for having sent his only Begotten Son into the world to be "the way, the truth, and the life," (John 14:6) to declare the eternal truth that, "... whosoever believeth in him should not perish, but have everlasting life." (*Ibid.*, 3:16.)

That the spirit of man passes triumphantly through the portal of death into everlasting life is one of the glorious messages given by Christ our Redeemer. To him this earthly career is but a day, and its closing but the setting of life's sun; death, but a sleep, is followed by a glorious awakening in the morning of an eternal realm. When Mary and Martha saw their brother only in the dark and silent tomb, Christ saw him still a living being. The fact he expressed in the two words, "Lazarus sleepeth." (*Ibid.*, 11:11.)

If everyone participating in Easter services knew that the crucified Christ actually rose on the third day from the tomb—that after having greeted others and mingled with others in the spirit world, his spirit did again reanimate his pierced body, and after sojourning among men for the space of forty days, ascended a glorified soul to his Father, what benign peace would come to souls now troubled with doubt and uncertainty! While it is true that knowledge of individual immortality does not depend upon the actuality of the resurrection of Jesus, yet the establishment of the fact that he arose from the grave and communicated with his disciples "would furnish in many ways the strongest support of that hope."

The direct evidence that the tomb did not hold Jesus is threefold: (1) the marvelous transformation in the spirit and work of his disciples; (2) the direct testimony of the earliest New Testa-

ment writer, Paul; and (3) the practically universal belief of the early church, recorded not only in the variable accounts of the resurrection found in the canonical and extra-canonical Gospels, but also in its life and activity through the succeeding centuries. This evidence rests not merely upon historical documents but is written in the life of the great civilized nations during the intervening centuries.

In the very beginning of this Dispensation of the Fullness of Times, the fourteen-year-old Joseph Smith said: "I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—'This is My Beloved Son. Hear Him!' " (P. of G. P., Joseph Smith 2:17.)

Later, speaking of the reality of this vision, he testifies as follows:

"... I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation." (*Ibid.*, 2:25.)

Confirming the irrefutable testimony of Christ's early apostles, the Church of Jesus Christ proclaims the glorious vision of the Prophet Joseph Smith:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—" (D & C 76:22-23.)

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## The Editor's Page



## THE EDITOR'S PAGE

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In the light of such unimpeachable testimony as given by the ancient apostles—testimony dating from a few years subsequent to the event itself, in the light of that most marvelous revelation in this age of the Living Christ, it seems difficult indeed to understand how men can still reject him, and doubt the immortality of man.

There is no cause to fear death; it is but an incident in life. It is as natural as birth. Why should we fear it? Some fear it because they think it is the end of life, and life often is the dearest thing we have. Eternal life is man's greatest blessing.

If only men would "do his will" instead of looking hopelessly at the dark and gloomy tomb, they would

turn their eyes heavenward and know that "Christ is risen!"

The message of the resurrection is the most comforting, the most glorious event given to man, for when death takes a loved one from us, our sorrowing hearts are assuaged by the hope and the divine assurance expressed in the words:

"He is risen; he is not here." (Mark 16:6.)

With all my soul I know that death is conquered by Jesus Christ—through righteous living and obedience to his teachings.

Because our Redeemer lives, so shall we! I am thankful that I know that Christ is my Redeemer.



by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

## The Twelve Tribes of Israel

### Question:

"We would like to be put straight on the twelve tribes of Israel. We have been discussing them in our class, and it seems that we have several conflicting opinions. We know that Jacob had twelve sons, but in a book with the title 'God Planted a Tree,' we find recorded the statement that Ephraim and Manasseh, sons of Joseph, took the places of Reuben and Simeon, and in the Sunday School lesson book, 'Life In Ancient America,' it also states that Ephraim was substituted for Reuben as one of the tribes in Israel. It was pointed out that in the Old Testament, Reuben and Simeon are named as tribes and that they received inheritances when the land of Canaan was divided. How did Ephraim and Manasseh become tribes and still there were only twelve?"

"Another question: which tribes formed the kingdom of Israel and which the kingdom of Judah, when the tribes were divided?"

### Answer:

1. The story of the tribes of Israel, their origin, inheritances, divisions, rebellions, and final loss of their inheritances, is clearly recorded in the books of the Old Testament. Jacob, whom the Lord named Israel, had twelve sons, namely: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Joseph, Benjamin, Gad, Asher, Dan, and Naphtali. Each became the ancestor of a tribe in Israel and received patriarchal blessings as such when Jacob went down into Egypt. He also blessed the two sons of Joseph, Manasseh and Ephraim, and adopted them as his own sons, and they were blessed as founders of tribes in Israel.

The idea that these two sons of Joseph replaced Reuben and Simeon springs from the words of Jacob when he chose them for adoption, as recorded in Genesis

Chapter 48, verse 5, as follows: "And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine." A careful reading will show the true meaning to be that they should be sons of Jacob just the same as Reuben and Simeon were, not that they were to replace them. Then again some confusion has come because it is recorded in I Chronicles 5:1, that while Reuben was the firstborn, because of his transgression the birthright was given unto the sons of Joseph. The matter of birthright, however, did not have anything to do with a place among the tribes of Israel, and Ephraim was not substituted as a tribe for Reuben.

When Israel came out of Egypt under the guidance of Moses, the Lord prepared to make of the twelve tribes a royal priesthood and honor them by choosing from among them faithful men to hold the Melchizedek Priesthood. Because of their constant rebellion and murmuring, in which they had Aaron make for them a golden calf to worship when they thought that Moses was dead, the Lord's anger was kindled against them. Therefore he took Moses and the Melchizedek Priesthood from them and left them with another authority or priesthood, which he bestowed upon Aaron and his sons, and chosen men of the tribe of Levi,<sup>1</sup> to be the priests and ministers for all the tribes of Israel. According to this calling Aaron and the tribe of Levi, to which Aaron belonged, obtained this great honor, and henceforth the Levites were not numbered as one of the tribes, for the Lord said he would scatter them through all of the tribes to be their ministers and their priests. Therefore he commanded Moses as follows:

<sup>1</sup>See D & C 64:23-27.

(Concluded on following page)  
THE IMPROVEMENT ERA

"But the Levites after the tribe of their fathers were not numbered among them.

"For the Lord has spoken unto Moses, saying,

"Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:"<sup>2</sup>

"And I, behold, I have taken the Levites from among the children of Israel instead of all the first born that openeth the matrix among the children of Israel: therefore the Levites shall be mine;

"Because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hal-  
lowed unto me all the firstborn in Israel, both man and beast: mine they shall be: I am the Lord."<sup>3</sup>

So the tribes of Israel lost the glorious privilege of holding and officiating in the Melchizedek Priesthood, and in his anger the Lord added to what he gave them, the carnal law, which continued with Israel until the resurrection of Jesus Christ when it was fulfilled.<sup>4</sup>

Again it was a rebuke to the tribes of Israel when the Lord said further to Moses:

"And thou shalt give the Levites unto Aaron, and to his sons: they are wholly given unto him out of the children of Israel.

"And thou shalt appoint Aaron and his sons, and

they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death."<sup>5</sup>

We discover that it was Levi and Joseph who were not numbered as tribes in Israel. Joseph received a double portion through his sons, each inheriting through their adoption by their grandfather, and Levi's descendants becoming the ministers to all the other tribes of Israel.

2. After the death of Solomon, his son Rehoboam ascended the throne of Israel. Then there came to him representatives from the tribes under the leadership of Jereboam, requesting that the heavy taxes which had been levied by Solomon be reduced. This King Rehoboam refused to do, and in his reply to this petition he spoke roughly and said: "My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions."<sup>6</sup> Thereupon the complaining tribes rebelled and set up Jereboam as their king. Two tribes remained loyal to Rehoboam, and he reigned over them in Jerusalem. From that time forth Israel was divided into the two kingdoms, Israel composed of ten tribes, and the kingdom of Judah, with the two tribes of Judah and Benjamin and such scattering of other tribes who resided in the territory of the kingdom of Judah.

<sup>2</sup>Num. 3:9-10.  
<sup>3</sup>1 Kings 12:14.

*Joseph Fielding Smith*

<sup>2</sup>Numbers 1:47-49.

<sup>3</sup>*Ibid.*, 3:12-13.

<sup>4</sup>3 Nephi 15:3-6.

## *On belonging to a family*

*Richard L. Evans*

ONE OF THE very wonderful things of life is a sense of belonging. And one of the most wonderful things to belong to is a loyal and affectionate family—a family who have each their own individual activities and interests but who feel a real oneness with one another. There is much that a family can do with oneness, and much that without it is missed. There are so many things to join, so many things to do, so many things to take our time, so many things to take us away, but a loving and loyal family is still one of the most wonderful things in the world to belong to. Families differ: They differ in their affections. They differ in their demonstrativeness. They differ in their sharing of confidences and interests and activities. Families are sometimes abused, sometimes slighted, and sometimes seem to reserve the right to quarrel and criticize one another, and often take each other for granted. But let some need arise, some tragedy threaten, some sorrow come, some loss or loneliness—and thoughts turn homeward; hearts and arms are opened; and families sense their oneness and their common claims and causes. Parents, of course, are the ones mostly who keep families close. But even after parents have left this life,

families ought to rally around one another, and keep close, and not pull part, and always preserve a gathering place, and carry on traditions and see that the next generation become acquainted with one another—for this sense of belonging, this "togetherness," is a source of strength, of comfort, of safety and security, of peace and protection. And he who has it has more to live up to, more to account for, more to keep him in safe paths and high purposes. The years move swiftly. The blessed years when we have our loved ones with us are all too short, and we should hold in love and loyalty to those on whom we have the closest claims. And no matter who comes or goes, and no matter where time takes us, families should keep close, for a sense of belonging is one of the sweetest, most satisfying things in life; and there is no finer thing to belong to than a loyal and affectionate family—and it will be so, always and forever.

*"The Spoken Word"* FROM TEMPLE SQUARE  
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING  
SYSTEM, FEBRUARY 19, 1956

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# President David O. McKay Is Honored for 50 Years of Devoted Service

by Albert L. Zobell, Jr.

RESEARCH EDITOR

**T**HIS APRIL CONFERENCE will complete five full decades of general Church leadership for President David O. McKay. For fifty years the Church has been partaking of his counsel and spirit—as he has aided in the direction of the affairs of God's Church and kingdom upon the earth—first as a member of the Council of the Twelve, then as a member of the First Presidency, and for the last five years, as President of the Church.

President Joseph Fielding Smith, who himself received the call to the apostleship four years after the call came to President McKay, has given this interesting word picture of the days near a half-century past:

In April 1906 when President McKay was called to this holy calling, there were but fifty-five stakes of Zion; five additional stakes were organized between that date and April 1910 [when I was ordained an Apostle] making a total of sixty stakes. In those days the brethren of the General Authorities—the First Presidency, Apostles, Patriarch, First Council, and Presiding Bishop—traveled to the quarterly conferences two by two. It was very unusual in those earlier years for one of the brethren to be called to travel to a conference alone.

To travel in pairs was not a difficult thing to do when we were conducting only five or six stake conferences in the Church a week, and yet we were traveling just as regularly as we are doing today.

The privilege of traveling two by two was a great advantage to the brethren. It drew them nearer to each other. They could feel of each other's spirit, hear each other's discourses, give counsel to the stake and ward officials together, and partake of each other's inspiration.

President McKay and I, being among the younger members of the Council, frequently traveled together, slept in the same bed, ate at the same table in the homes of the presidents of the stakes or their counselors. We were able to get nearer to these officials for we were usually in their company for longer intervals.

Our visits in those days consumed more time, for these were the days of the horse and buggy, or more correctly, days of the universal "white-top" wagon. Many of these

conferences, as they are today, are far removed from the headquarters of the Church and could not be reached by rail, and when the long arms of the railroads ceased to reach our destination, travel had to be continued by team.

On such occasions the stake presidents would write and say they had prepared for the holding of meetings in the settlements along our way to the point where the conferences would be held. . . .

In cases such as visits to Panguitch and Kanab [Utah], St. Johns and Snowflake [Arizona], the Canadian stakes, and Paro-

wan and St. George [Utah], the same two visitors attended these conferences before returning home. Such trips meant a visit covering two or more weeks. On the days of the week between conferences, we held meetings in the villages along the way. From Marysville to Panguitch was then an extremely long day's journey; likewise from Panguitch to Kanab, and other distant points.

I will confess that I favored the holding of the Kanab conference at Orderville, for while Kanab was but twenty odd miles further, it was a day's journey over the mountain road in very deep sand, and we usually stopped half way for lunch.

These long trips, distant from the railroad, were made in the summer over dusty and rocky roads. To protect ourselves from the dust, we wore long linen "dusters." In the winter time we frequently traveled through rain and snow in freezing weather, well protected by heavy overcoats and blankets and hot bricks at our feet. . . .

On many of these trips in those earlier days, it was my privilege to be the compan-

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—Color photograph by Walter Lillian







A room in the new Los Angeles Temple. Note the beautifully styled furnishings.

## DEDICATORY PRAYER—LOS ANGELES TEMPLE

This Prayer was delivered at all sessions of the Dedicatory Services  
by President David O. McKay



God, our Eternal Father, Creator of the earth and of the teeming manifestations of life thereon, we, thy children, assembled in dedicatory services in this house built to thy most Holy Name—plead that we may be accepted by thee.

May we feel thy presence and the presence of thy Beloved Son, Jesus Christ, by whom all things were made and only through whom will the consummation of thy divine purposes pertaining to the inhabitants of this earth be wrought. That we may thus sense thy presence and have assurance that our prayers are heard by thee, may every heart in this edifice this day be clean and pure before

thee, and every mind be willing to do thy will and to work for the accomplishment of thy purposes.

When our first parents chose to take upon themselves mortality, they knew that they would be driven from thy divine presence and that their only hope of ever regaining it would be dependent upon thy revealing thyself to them through thy Beloved Son, who would give to them the plan of salvation. Today, we express heartfelt gratitude to thee for having given in the beginning the gospel plan, the power of God unto salvation, and with it man's free agency, a part of thy divinity wherein man may choose the right and merit salvation, or choose the wrong and merit condemnation.

Down through the ages men have been free to accept or to reject thy righteous plan. Thou knowest, and history records, how many in wickedness yield to the enticements of the flesh, and how few, comparatively, follow the path of light and truth that leads to happiness and eternal life.

But thy mercy, thy love, thy wisdom are infinite! And in dispensations past thou hast pleaded, as thou dost now plead, through chosen servants for thy erring children to repent and come unto thee.

We thank thee that thou, O Great Elohim, and Jehovah, thy Beloved Son, didst appear to the Prophet Joseph Smith, and through the subsequent administrations of angels didst

(Continued on following page)

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## Dedicatory Prayer

(Continued from preceding page)

enable him to organize the Church of Jesus Christ in its completeness with apostles, prophets, pastors, teachers, and evangelists, as it was established in the days of the Savior and his apostles in the Meridian of Time.

In keeping with the unwavering truth that thy Church must be established by divine authority, thou didst send heavenly messengers to bestow upon the Prophet Joseph Smith and others the Aaronic and Melchizedek priesthoods, and subsequently all the keys of the priesthood ever held by thy prophets from Adam through Abraham and Moses, to Malachi who testifies of the authority of Elijah to

“turn the heart of the fathers to the children, and the heart of the children to their fathers,” down to the latest generation. For this completeness and consistency of restoration of authority, we express gratitude today and praise thy holy name.

We are grateful for this land of America, “choice above all other lands.” The freedom vouchsafed by the Constitution of the United States, which guarantees to every man the right to worship thee in accordance with the dictates of his own conscience, made possible the establishment of the Church of Jesus Christ of Latter-day Saints. O Father, may the American people not forget thee! Help us to see the greatness of this country and to minimize its weak-

and his counselors, the First Presidency, thy mind and will concerning the growth and advancement of thy work among the children of men.

We have felt thy presence and in times of doubt and perplexity have harkened unto thy voice. Here in thy holy house, in humility and deep gratitude we acknowledge thy divine guidance, thy protection and inspiration. This is truly thy work—help us to be able representatives, faithful and true!

Bless the presidencies of stakes, the high councils, the presidencies of missions, the bishoprics of wards, presidencies of branches, presidencies of quorums—Melchizedek and Aaronic; presidencies and superintendencies of auxiliary associations throughout the world—make them keenly conscious of the fact that they are trusted leaders, and that they are to keep that trust as sacredly as they guard their lives.

This edifice, as eleven other temples dedicated to thy holy name, is a magnificent monument testifying to the faith and loyalty of the members of thy Church in the payment of their tithes and offerings. Not only the building of temples is thus made possible in different parts of the world, but also the proclaiming of the restored gospel, and the carrying out of thy purposes by the building of chapels, tabernacles, and recreation halls wherever needed by churches organized in many lands and climes.

In this respect, we invoke thy blessing particularly upon thy people and their friends in this temple district who have so willingly and generously contributed their means, time, and effort to the completion of this imposing, impressive house of the Lord. May each contributor be comforted in spirit and prospered a hundredfold! May all be assured that they have the gratitude of thousands, perhaps millions, on the other side for whom the prison doors may now be opened and deliverance proclaimed to those who will accept the truth and be set free.

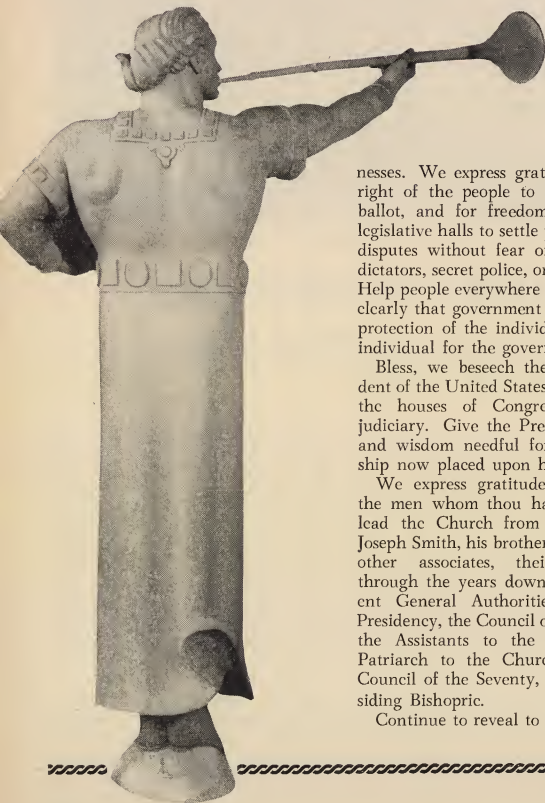
For this purpose thou hast revealed that the gospel is to be preached to those who have passed beyond the veil, as well as to the millions now living whose faith in thee and in thy

nesses. We express gratitude for the right of the people to resort to the ballot, and for freedom to meet in legislative halls to settle problems and disputes without fear or coercion of dictators, secret police, or slave camps. Help people everywhere to sense more clearly that government exists for the protection of the individual—not the individual for the government.

Bless, we beseech thee, the President of the United States, his Cabinet, the houses of Congress, and the judiciary. Give the President health and wisdom needful for the leadership now placed upon him.

We express gratitude to thee for the men whom thou hast chosen to lead the Church from the Prophet Joseph Smith, his brother Hyrum, and other associates, their successors through the years down to the present General Authorities—the First Presidency, the Council of the Twelve, the Assistants to the Twelve, the Patriarch to the Church, the First Council of the Seventy, and the Presiding Bishopric.

Continue to reveal to the President





gospel is faltering and unstable, who are now being influenced by false ideologies, which are disturbing the peace of mind and distorting the thinking of honest men and women. May the temples, tabernacles, churches, wherever a branch or ward of the Church is organized, declare even in silence that Jesus Christ is the way, the truth, and the light, and that "... there is none other name under heaven given among men, whereby we must be saved."

Guide us, O Lord, in our efforts to hasten the day when men will renounce contention and strife, when "... nation shall not lift up sword against nation, neither shall they learn war any more." To this end, we beseech thee to influence the leaders of nations that their minds may be averse to war, their hearts cleansed from prejudices, suspicion, and avarice, and filled with a desire for peace and righteousness.

Temples are built to thy Holy Name as a means of uniting thy people in bonds of faith, of peace, and of love.

Today, therefore, we come before thee with joy and thanksgiving, with spirits jubilant and hearts filled with praise that we are permitted to participate in the dedicatory service of this, the twelfth temple to be dedicated to thee since the organization of thy Church. Millions have had their attention drawn to it—many through curiosity, some because of its beauty in structure, others because of its lofty purpose. Help all, O Father, to realize more keenly and sincerely than ever before that only by obedience to eternal principles and ordinances of the gospel of Jesus Christ may loved ones who died without baptism be permitted the glorious privilege of entrance into the kingdom of God. Increase our desire, therefore, to put forth even greater effort towards the consummation of thy purpose to bring to pass the immortality and eternal life of all thy children.

To this end, by authority of the Holy Priesthood, we dedicate this, the Los Angeles Temple of the Church of Jesus Christ of Latter-day Saints, and consecrate it for the sacred purposes for which it has been erected.

We ask thee to accept this edifice and to guard it from foundation to statue. Protect it from earthquakes, hurricanes, tempestuous storms, or other devastating holocausts. We dedicate the ground on which it stands and by which it is surrounded. May the baptismal font, the ordinance rooms, and especially the sealing rooms be kept holy that thy spirit may be ever present to comfort and to inspire. Protect all mechanical parts pertaining to lighting, heating, ventilating system, elevators. Bless the persons who are charged to look after all such installations and fixtures that they may do so faithfully, skilfully, and reverently.

Bless the president of the temple, and his wife as matron. Let humility temper their feelings; wisdom and kind consideration guide their actions. May they, and others, who will be appointed as assistants and custodians, maintain an atmosphere of cleanliness and holiness in every room. Let no unclean person or thing ever enter herein, for "my spirit," saith the Lord, "will not dwell in unclean tabernacles"; neither will it remain in a house where selfish, arrogant, or unwholesome thoughts abide. Therefore, may all who seek this holy temple come with clean hands and pure hearts that thy holy spirit may ever be present to comfort, to inspire, and to bless. If any with gloomy forebodings or heavy hearts enter, may they depart with their burdens lightened and their faith increased; if any have envy or bitterness in their hearts, may such feelings be replaced by self-searching and forgiveness. May all who come within these sacred walls feel a peaceful, hallowed influence. Cause, O Lord, that even people who pass the grounds or view the temple from afar, may lift their eyes from the groveling things of sordid life and look up to thee and thy providence.



Now, dear Lord, our Eternal Father, through love for thee and their fellow men, faithful members of thy Church, and others who believe in thee, by tithes and other generous contributions, have made possible the erection and completion of this thy holy house, in which will be performed ordinances and ceremonies essential to the happiness, salvation, and exaltation of thy children living in mortality and in the spirit world. Accept of our offering, hallow it by thy presence, protect it by thy power. With this prayer we dedicate our lives to the establishment of the kingdom of God on earth for the peace of the world and to thy glory forever, in the name of thy Beloved Son, Jesus Christ. Amen.



# LOS ANGELES TEMPLE DEDICATION

by Doyle L. Green

MANAGING EDITOR

Main foyer of the Los Angeles Temple. The large doors on the right front (beyond the first counter) face Santa Monica Boulevard, and—five miles away—the Pacific Ocean.

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THE MOMENT had arrived. Along with the other twenty-six hundred persons in the mammoth assembly room, and some thirty-four hundred viewing over closed circuit television in other rooms throughout the building, we watched with eager anticipation the Lord's anointed, President David O. McKay, arise and walk to the pulpit. The first of eight sessions of the dedicatory services for the new Los Angeles Temple on Santa Monica Boulevard at Manning Avenue in West Los Angeles, was ready to begin.

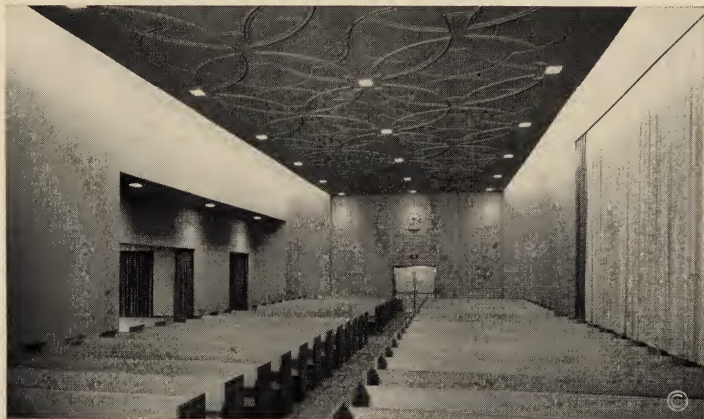
During the previous hour as we had sat in reverential silence await-

ing this moment, a thousand thoughts surged through us. We remembered that it had been only one hundred twenty-six short years since another Prophet of God had called a meeting to order in a little room in a log house belonging to Peter Whitmer in Fayette, New York. Then, six persons were present. Their purpose was to organize the Church of Jesus Christ of Latter-day Saints. This morning some six thousand members of that Church had gathered together to dedicate the newest and largest of the twelve temples which had been built through the years.

Eight sessions were to be held—two a day for four days, to make it possible for the maximum number of members to be blessed with the unforgettable experience of attending the dedication. Actually, it would take some two hundred and fifty sessions, at six thousand persons to a session, to give all of the Church members an opportunity to attend.

We thought of the trials, the hardships, and the sufferings of the early Saints, and of the pioneers. We thought of the many-spired Salt Lake Temple, which took our people, recently arrived in the Salt Lake Val-

Chapel in the temple. Floor-to-ceiling draperies, sculptured ceiling and soft lighting add to impressiveness of room. The chapel follows the temple decor of quiet, subdued tones, which are conducive to a reverential atmosphere.



ley, forty years to carve out of the granite of the everlasting hills. We thought of the two temples which they had built and left behind—Kirtland and Nauvoo. We thought of the temples in St. George, and Logan, Manti, Hawaii, Canada, Idaho Falls, Arizona. We recalled that only last September a temple was dedicated in Bern, Switzerland, and that ground had been broken for temples in England and New Zealand.

We thought of the uncounted pages of favorable publicity the Church had received in the public press in connection with this temple.

We thought of the people around us, typical of the faithful Saints throughout the world—good, devoted, God-fearing, diligent. How humbly thankful we were to be counted among them!

Strains of the organ playing as preliminary music the sacred melodies of some of our beloved hymns interrupted our contemplation. Then came the voice of the prophet: "We commend," he said, "all those on the grounds and within these sacred walls, on the efficient manner in which they have discharged their duties in directing this vast audience to these dedicatory services.

"The dedicatory services of the Los Angeles Temple of the Church of Jesus Christ of Latter-day Saints will begin by the Mormon Choir of Southern California singing, 'The Morning Breaks—The Shadows Flee.'"

Following the song, Elder Eldred G. Smith, Patriarch to the Church, offered the opening prayer. The sec-

ond song by the choir was, "Joseph Smith's First Prayer."

Again, the voice of the prophet: "This is one of the most memorable dedicatory services, if not in many respects, the most memorable temple dedicatory service ever held in the Church. All the General Authorities are present, or will be, in one or more of these sessions. Only one is absent this morning because of illness of his wife. This is probably the largest congregation ever assembled at a dedicatory service. Every one of the fifty thousand persons in attendance at this and succeeding services will have increased responsibility as never before, in the words of an ancient prophet, 'to do justly, and to love mercy, and to walk humbly with thy God.'" [Micah 6:8.]

President McKay then read or referred to the following telegrams and resolutions. From Norris Poulson, mayor of Los Angeles, came this message:

"Congratulations upon selection of Los Angeles as the site of your magnificent Mormon temple and allowing the citizens of Los Angeles an opportunity to view the building before dedication. Both Mrs. Poulson and I will be ever grateful that we were among your guests. The stately building rising as it does majestically into the sky has already enhanced the city as a tourist attraction; thousands more visitors will daily tour the premises, but more important still are the spiritual values and the great labor of love that will proceed from this sacred edifice. Best wishes to you and the Latter-day Saints of this

area on this important dedicatory period."

J. Goodwin Knight, governor of the state, wired:

"I am proud to join in extending greetings upon the occasion of the dedication of the new Latter-day Saint temple in Los Angeles. It was a privilege for Mrs. Knight and me to have the opportunity to inspect this magnificent edifice a short time ago. This temple truly reflects the profound devotion and dynamic force of your faith on the side of justice, morality, faith, and human dignity. The entire aspect is indeed one of grace, solidarity, harmony, and serenity. Our visit was one of the most impressive and inspiring experiences we have ever enjoyed. With warmest personal regards. Cordially."

The following resolution was passed unanimously by the Los Angeles City Council:

"Whereas, the Church of Jesus Christ of Latter-day Saints has built in the city of Los Angeles a magnificent ninety-room temple which is outstanding for its architectural excellence and beauty, and

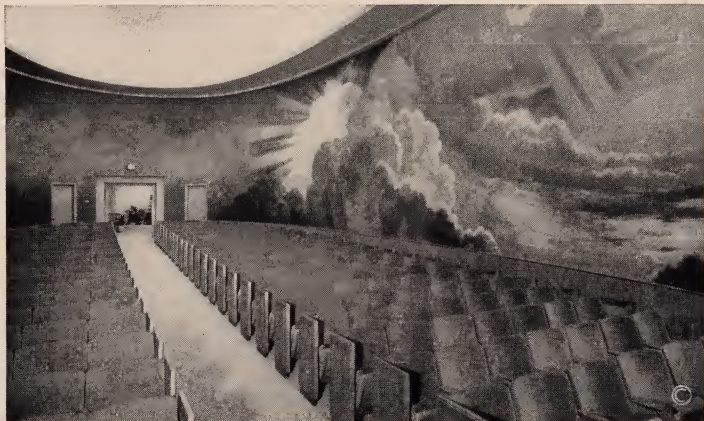
"Whereas, this temple is the largest ever constructed by the Latter-day Saints and already has established itself as a tourist attraction of the highest conception,

"Whereas upward of 700,000 persons accepted invitations to visit the stately edifice during a fifty-one day public viewing, and

"Whereas, on Sunday, March 11, at 9:30 a.m. the temple will be dedicated with many of the General

(Continued on following page)

Scene suggesting the scriptural account of the Creation. Unusual oval design of this room adds to effectiveness of giant circular mural. Artist was Harris Weber of San Francisco. View looks toward rear of room.







Colorful scenes suggesting the scriptural account of the Garden of Eden shows beauty and variety of art work, executed by artist Edward T. Grigware of Cody, Wyoming. Shadow of exterior grills on windows can be seen on draperies.

## Los Angeles Temple Dedication

(Continued from preceding page)

Authorities of the Church present from Church headquarters at Salt Lake City, Utah;

"Now, therefore, be it resolved that the City Council of the City of Los Angeles, this 8th day of March, 1956, extends welcome to the visiting Church dignitaries and congratulates them and the Latter-day Saints of this area, who have contributed so much to the cultural and ecclesiastical betterment of this community, upon the dedication of this majestic temple.

"I hereby certify that the foregoing resolution was adopted by the Council of the City of Los Angeles at its meeting of March 8, 1956. (Signed, Walter C. Peterson, City Clerk.)"

The following resolution was passed unanimously by the Board of Supervisors of the County of Los Angeles:

"Whereas, the Church of Jesus Christ of Latter-day Saints on Sunday, March 11, 1956 at 9:30 a.m. will dedicate the magnificent Los Angeles Temple, and

"Whereas, David O. McKay, President of the Church, with his counselors and other members of the General Authorities of the Church, will

be in Los Angeles for this important event, and

"Whereas, the Mormon Temple is one of the most outstanding buildings of its kind in the entire world, and is the largest temple ever built by the Latter-day Saints, and

"Whereas, the temple was opened for a short time for public viewing, and hundreds of thousands of people were impressed by its grandeur and inspired by the muralled artistry of its rooms;

"Now, therefore, be it resolved that the Board of Supervisors of the County of Los Angeles expresses its gratitude to the officials of the Church of Jesus Christ of Latter-day Saints for giving the citizens of Los Angeles County the opportunity of visiting this beautiful religious edifice before it is officially dedicated by the Church officials, and

"Be it further resolved that the Board of Supervisors of the County of Los Angeles congratulates David O. McKay, President of the Church, and all other Church officials on the dedication of the temple on Sunday, March 11, 1956, a day that will commemorate for all time an important event in the religious history of Los Angeles County.

"Adopted by order of the Board of Supervisors of the County of Los Angeles, State of California, this 8th day of March, 1956. (Signed, H. C. Legg, Chairman of the Board and Supervisor 1st District; Kenneth Hahn, Supervisor 2nd District; John Anson Ford, Supervisor 3rd District; Buxton W. Chase, Supervisor 4th District; Roger N. Jessup, Supervisor 5th District.)"

"There are three men," President McKay continued, "whose names will ever be associated with the early history of this temple, whose hearts are full of rejoicing at these messages and for this eventful hour of dedication. They are not occupying seats in any of the rooms, but I am sure they are here with us in spirit. They are President Heber J. Grant; Preston B. Richards, former counselor in the Los Angeles Stake presidency, and Bishop David S. Howells." He indicated that at a meeting held April 17, 1937, President Grant reported that he had chosen a site of some twenty-four acres in the Los Angeles region to erect a temple, and he recommended its purchase. Within a month negotiations were complete, and the title of the property was transferred

THE IMPROVEMENT ERA



to the Church—approximately one hundred years after the dedication of the Kirtland Temple. President McKay said he knew that the Prophet Joseph Smith, Brigham Young, and other Church leaders who had passed on were also rejoicing over the proceedings of the day.

"A million and a half members of the Church are rejoicing this morning at the completion of this magnificent edifice," President McKay continued, "and the eyes of other millions are turned towards this great event. When we speak of this building in gratitude and admiration, we find that only superlatives will serve to express our feelings. For example: First, it is the largest temple ever built by the Church; second, the greatest number in attendance at dedicatory services—over six thousand this morning, . . . third, the largest number ever permitted to make a prededicatory visit—662,401 persons between December 18 and February 19; fourth, the largest contribution ever made by members in a temple area."

Continuing his message, President McKay said, "As I said in the beginning, brethren and sisters, these congratulatory messages and words of commendation on the magnificence and glory of this sacred edifice, the

inspiration of these memorable dedicatory services, only combine to increase the responsibility of every member of the Church—the responsibility ever to remember that it is 'not everyone who saith unto me, Lord, Lord, shall enter into the kingdom of God, but he that doeth the will of our Father which is in heaven.' [See Matt. 7:21.]

"One of the most appreciative feelings I shall ever associate with this temple is the faith, the loyalty, and the devotion of the people of this temple district in their voluntary contribution of one million, six hundred thousand dollars, in addition to their having extended effort and contributed money to build chapels during this same period.

"To all assembled I extend a hearty welcome, and with all my soul pray God to bless us this day with a rich outpouring of his Spirit, with a realization that he is near us, as he was to the Prophet Joseph when he answered that boy's first prayer."

President Noble Waite of the South Los Angeles Stake, was the next speaker. "This morning our dream has come true," he said. "We have waited for this moment for four years. . . ."

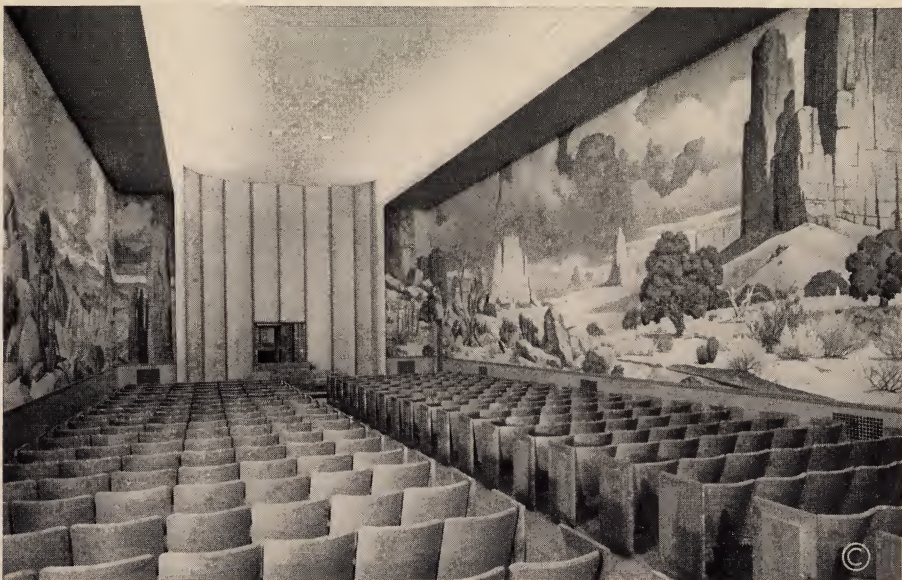
He thanked the General Authori-

ties for building a temple in Southern California, and indicated that it had been no sacrifice for the people there, but rather it had been a glorious opportunity with many resultant blessings. He talked of the patience, the tolerance, the kindness, and encouragement of the General Authorities and praised the temple committee working with them—President John Russon, President Hugh Smith, and President Howard Hunter, along with all the stake presidents and their counselors, high councilmen, mission presidents, bishops and their counselors, and all who had assisted in any way. "We can never give enough to have the Lord in debt to us," he said, and indicated that he had been instructed by the people of Southern California to promise that they would do everything possible to make the temple fulfil the purpose for which it was built.

President J. Reuben Clark, Jr., of the First Presidency, was the next speaker. His subject was temple building and the essentials of temple work, "In the last days, there has come to man generally," he said, "more knowledge than has ever come in the same period of time, and in

*(Concluded on following page)*

Scenes in this room depict the world into which Adam and Eve were sent. Artist was Robert L. Shepherd of Salt Lake City.



# Los Angeles Temple Dedication

(Concluded from preceding page)

some respects, more than has ever come to the world. . . . We are not here to secure forgiveness for our sins. We are here having forsaken our sins with resultant forgiveness and in a spirit of deep humility; living a life of righteousness, we are here to do the work which is done in these temples and to do that which the Lord commanded."

President Stephen L. Richards, first counselor in the First Presidency, said that work for the dead is the most Christlike service which is done in the Church. He suggested that members of the Church make two resolutions: "The first is to honor his priesthood, which in his grace and mercy he has restored to men in the earth in the fulness of the gospel." The second, "that our children shall be brought to a more perfect understanding of these exalted principles of life, that there may develop within them from their earliest youth an intelligent and passionate longing for the attainment of the highest and the best in life."

Preceding the dedicatory prayer, which was given by President McKay, Ewan Harbrecht, standing at the pulpit, sang "Bless This House." We were not ashamed to join the multitudes, at this and other times during the services, to wipe the tears from our eyes.

The first session was concluded by the choir singing, "Hosanna," followed by the singing of the congregation, "The Spirit of God Like a Fire is Burning." President John Russon of the Los Angeles Stake offered the closing prayer.

As we filed out of the house of the Lord, we silently thanked our Father in heaven for this (for us at least) once-in-a-lifetime experience. We found ourselves wishing the sessions could go on long enough for everyone in the Church to experience the joy, the love, the inspiration, and the nearness of the Lord that we had felt while listening to the lovely music and being instructed by his servants in his house. Deeply engraved in our minds were President McKay's words: "Every one in attendance at this and succeeding services will have increased responsibility as never before, in the words of the prophet, 'to do justly, and to love mercy, and to walk



Assembly room, for special gatherings, will seat 2600 people.

humbly with thy God." [Micah 6:8.]

THE OTHER seven sessions of the dedication were to resemble the first, with members of the General Authorities and others speaking and with music being furnished by other groups. President McKay was to give the dedicatory prayer in each of the sessions.

Typical of the newspaper coverage of the dedication are the following:

The Los Angeles Times of Monday, March 12, noted the first day of dedication with a headline on the front page, "Twelve Thousand Dedicate L. A. Mormon Temple." A three-column, full-length picture showed President and Sister McKay talking with Elder and Sister Ezra Taft Benson. Part of the article read, "A temple was dedicated to the Lord yesterday. It is the greatest ever built by one of the fastest growing churches in America—one million, four hundred thousand-member Church of Jesus Christ of Latter-day Saints."

"Dignitaries from Utah and members of the faith from all over the West, filed into the six-million-dollar structure on Santa Monica Boulevard for the first service in four days of dedication ceremonies." The story continued on the second page where a large five-column picture was displayed showing, "Part of the throng of six thousand persons who attended initial dedication ceremonies at six-million-dollar Mormon Temple here."

The Los Angeles Examiner devoted

four and a half columns to the story. This paper also ran a large picture of the temple and the "Long lines of Church members who were on hand yesterday morning for dedication ceremonies of West Los Angeles edifice," and a picture of President and Sister McKay and Brother and Sister Benson. The headline, "Mormons Dedicate New Six-Million-Dollar Temple in Westwood," extended across the top of the page. Excerpts from the article read: "Marking one of its most impressive spiritual achievements, the Church of Jesus Christ of Latter-day Saints yesterday dedicated its new six-million-dollar Los Angeles Mormon Temple in Westwood.

"The white-haired David O. McKay, Salt Lake City, Utah, Church President offering the dedicatory address and prayer. More than six thousand, seven hundred worshipers, including many top leaders, attended the opening services at 9:30 a.m. Worshipers admitted by reservations swarmed into the twenty-six-hundred-seat priesthood assembly room on the third floor, and overflowed into other rooms and corridors, all imbued with the spirit of Christ and his goodness. In a rich outpouring of religious fervor, President McKay delivered an eloquent prayer in this new temple of worship."

It was planned for ordinance work in the temple to get under way as soon as possible. The temple will accommodate 300 persons to a session.

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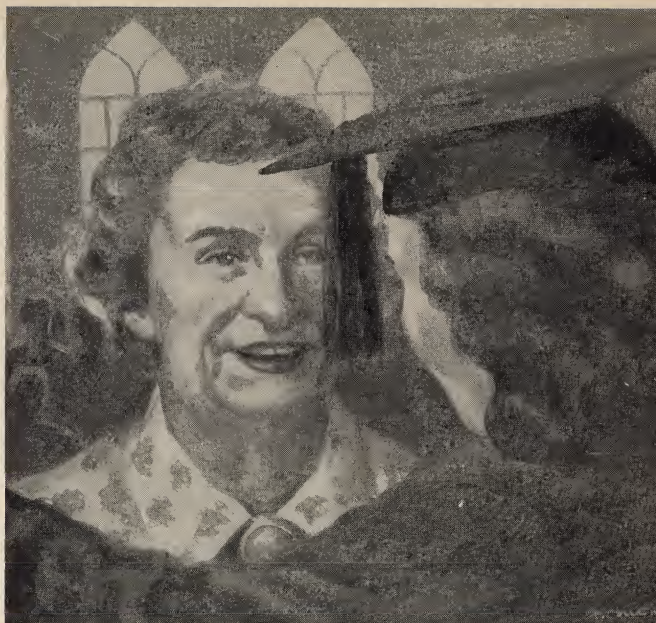


A "QUEER SOUL," was a statement that invariably followed in the steps of Mrs. Wade Gusty when she moved up and down the broad valley where I lived as a child.

Even my mother sometimes said the same thing, especially when Mrs. Gusty dropped into our kitchen with a tempting cake or a morsel of her especially fine homemade bread and stayed longer than a person observant of my mother's busy routine in housework should have stayed.

To me, however, a lonely child, her visits were never long enough; and her bread and cakes were treats that I never grew tired of. Just why she fascinated me as a child, I do not know; but there was something about her that was different from the other women in the neighborhood, and it was good for the soul.

With keen delight I welcomed any opportunity to visit in her neat little house. Mrs. Gusty was a widow—not a mourning widow; she didn't believe in burdening other folk with her sorrows; and black, she said, always left a shadow. I recall so well the bright, checked gingham and flowered prints she wore; all were made by the same pattern of shirt-



I knew that the eyes of the whole class were upon me, but I had no feeling of shame as I went into the arms outstretched toward me.

## As A Lamp To My Soul

by Etta Mai Scott

waist and full skirt, with an odd-shaped pin at the throat. Always on her arm she carried a closed-top wicker basket.

People said it was a silly habit to carry a basket, and it wasn't good for a woman to live alone—so many things to harm her, but Mrs. Gusty went right along carrying the basket and living alone. However, she wasn't really often alone. Somehow, there always seemed to be somebody in the one vacant room of her little house.

Often it was some young mother of the vicinity, with her first young baby, who was up against hard luck and couldn't afford hospital service. Sometimes the guest was an aged woman from some corner of the community—or maybe the guest was a weary youth, traveling the dusty highways with a pack of books under his arm, who found a good night's rest in Mrs. Gusty's spare room.

APRIL 1956

Through my childhood days I watched with much curiosity the visitors passing in and out of Mrs. Gusty's little house and planned in my own childish heart that I, too, would keep a spare room in my home when I grew up and possessed a home. I learned to know my visits there would be rewarded by soft sugar cookies from a blue stone jar and little gingerbread bears and animals that especially pleased me. I learned, too, there would be little tasks that were mine alone to do on these visits—wood to bring in for the cooking stove, eggs to gather from the hay nests in the well-kept hen house, and walks to sweep.

I knew that gathering eggs would bring possible pricks from old Speck's sharp bill, and maybe the wood would scar my arms a bit, but I couldn't fail to do what Mrs. Gusty expected me to do. What I didn't know was that through this activity,

she was teaching me that nothing is gained without effort, and few things are obtained without pricks.

When I entered high school, I found to my amusement that the cookies were replaced by hard cakes, and the sweet milk I had reveled in turned into hot chocolate, and over the cups of this steaming delicacy many hard problems, not only in books but also in life, were solved for me. I learned to think of Mrs. Gusty's spare room as a haven of rest; and though the criticism of housing unworthy subjects frequently reached her ears, the spare room remained ready for any emergency or unexpected guest who might drop in.

I learned during my high school days and my close association with this good Samaritan that we glean from life no more than we put into it. I learned to balance things squarely, weigh right and wrong accordingly,

(Continued on page 263)





Elder Ezra Taft Benson and Sister Benson at the Inauguration of President Dwight D. Eisenhower in Washington, D. C., January 20, 1953.

# EZRA TAFT BENSON

## A LIVING WITNESS FOR CHRIST

by Merlo J. Pusey \*

ASSOCIATE EDITOR, WASHINGTON POST

ALL AMERICA AND the free world knows Ezra Taft Benson as Secretary of Agriculture. Latter-day Saints know him more intimately as the fourth ranking member of the Council of the Twelve.

Some time before the first meeting of the Eisenhower cabinet on January 12, 1953, in New York City, the President-elect chatted with Elder Benson and spoke of his interest in the spiritual welfare of the country. This gave the Secretary-designate an opportunity to express his views of the great need for the guidance of God in their deliberations and to suggest that it would be appropriate to open their meeting with prayer. The President, a man of deep spirituality, evidently concurred.

Nothing more was said on the subject until later at the first cabinet meeting. All the introductions had been made and everyone had found his place around the luncheon table. Then the President-elect paused a moment, his beaming smile giving way to seriousness. Because of the great need of the incoming administration for divine inspiration, he said, he was asking the Secretary of Agriculture to open this first meeting of the new cabinet with prayer.

Elder Benson was taken completely by surprise. Yet in a general sense he was well prepared for this unusual assignment; spontaneous prayer was a deeply ingrained habit. With mingled humility and confidence in the rightness of his course, he prayed fervently, thanking God for freedom, for our inspired Constitution, for the principles guiding our way of life, and for the bounty of the land. Then he uttered an earnest petition for di-

\*For biographical sketch see page 238.



George Taft Benson, father of Ezra Taft Benson.



Sarah Dunkley Benson, mother of Brother Benson.



Ezra Taft Benson at three months of age.



Sister Benson, with some of the children, including the eldest and tallest, "T," as young Ezra was affectionately called.



Ezra Taft Benson with his father. "T" stands to the left and back.

vine guidance, for the spirit of discernment, for unity and dedication to the welfare of the people and to the holy purposes of God. It was an impressive and inspirational prayer.

Eight days later the President himself uttered a simple and direct prayer as a preliminary to his inaugural address. At the second meeting in Washington the practice of opening each cabinet meeting with prayer was agreed upon as routine procedure. Occasionally it is vocal, as at the first meeting in New York, but usually it is silent. The members of the cabinet bow their heads, and each silently addresses Deity in his own way.

Secretary Benson also opens his own staff meetings at the Department of Agriculture with prayer. Some of his associates at the department were rather shocked to be called upon to pray, but they became accustomed to

it. They have come to appreciate the Secretary's deep sincerity and to respect his conviction that no important decision should be made without an appeal to God for his assistance.

Elder Benson inherited a rich legacy of faith. The Ezra Taft Benson for whom he was named, his great grandfather, was the first apostle selected by Brigham Young after the death of the Prophet. That devoted churchman—who preached with power, endured cruel persecution, served as a member of the Nauvoo Legion—accompanied President Young and the first company of Mormon pioneers on the perilous journey across the plains to Salt Lake Valley in 1847. George T. Benson, the Secretary's grandfather, for twenty-three years bishop of the Whitney Ward, [Idaho] was born in a covered wagon in Iowa during the journey. Later

he and his wife Louisa Ballif Benson, parents of thirteen children, became pioneers in the settlement of a portion of Cache Valley in southern Idaho. There, in the little community of Whitney, George T. Benson, Jr., and Sarah Dunkley Benson, one of a family of thirteen, were living in a two-room house on a forty-acre livestock, sugar-beet, grain, and potato farm when their eldest son, Ezra Taft, was born on August 4, 1899.

The attending doctor despaired of his life and that of his mother. In administering to them, his father and the attending doctor invoked God's healing power upon the infant. As the eldest great-great-grandson, the name of the distinguished pioneer apostle was conferred on him. Young Ezra grew up with a strong conviction that this exercise of faith had saved his life. (Continued on following page)

Elder Benson as president of the Newcastle Conference, England, (right, seated) with group of missionaries in 1922, with President and Sister McKay, who were presiding over the European Mission.





## Ezra Taft Benson

(Continued from preceding page)

Elder Benson as county agent at Preston, Idaho, 1929.



Elder Benson and Brother Zimmer checking Church supplies stored in Geneva, Switzerland, for distribution to Saints in war-torn Europe.



From his earliest childhood he was taught to pray and to rely upon prayer to overcome every difficulty. His father, who served in the bishopric and the stake presidency, used to say to him: "Remember that whatever you do or wherever you are, you are never alone. Our Heavenly Father is always near. You can reach out and receive his aid through prayer." Gratefully Elder Benson acknowledges the priceless blessing of being reared in a home frequently referred to as "an ideal Mormon home." "There was ever present a spirit of love, unselfish co-operation and dedication to the principles of the gospel, with full activity in the Church," says Elder Benson. "In fact, I cannot remember ever hearing a cross word between the faithful father and queenly mother in that haven of peace," he added.

Ezra learned early in youth the virtue of hard work. At the age of four he could drive a team, and he was soon herding cattle, thinning beets, milking cows, and doing general farm work. The Benson family grew (Ezra being the eldest of eleven children) and so did the family home and the farm acreage. In addition to cultivating beets and potatoes, the Bensons kept fifteen Holstein cows, about two hundred fifty chickens, and a few hogs. On their new acreage in the foothills they raised wheat.

Ezra, or "T" as the family called him, met his first big test at the age of fourteen: His father was to go on a mission; to make the mission possible they sold half the farm and shared their home with the family that operated part of the remaining acres. The pasture-dairy section of



A home evening at the Bensons'. Reading the scriptures.

For ten months while Brother Benson was European Mission president, Sister Benson held the family together in work and in play.





The Ezra Taft Benson family enjoy horseback riding in Virginia in 1954 on brief vacation.

the farm was retained for Ezra and his brothers to manage. Stark economic necessity thus drove them to extraordinary efforts.

Ezra's noble mother carried courageously the responsibility of eight children, the last of which was born four months after her husband had left for his mission. Later her eldest son said, recalling those two years, "Never did I hear a murmur from her lips."

It was a period of real hardships for the Bensons, but toil and pinching to make ends meet did not seem like hardships when they contributed to the cause to which all members of the family gave their primary devotion. At the age of sixteen Ezra proved his unusual capacity for work by thinning an entire acre of beets in a day—from sun-up to sun-down. The surprised neighbor for whom he did the work gave him two five dollar gold pieces and two silver dollars.

Never before or since has he felt as wealthy as he did that night.

Nor did his premature responsibilities blight his youthful zest. Within the family and the school "T" was a "tease" and a perpetrator of practical jokes. Somehow, despite the demands of school and the farm, he also found time to trap muskrats to help meet expenses, to round up cattle in the nearby mountains, and to indulge his love of basketball, baseball, and other sports.

Starting school at eight, he early decided that he wanted to study agriculture. He attended the Oneida Stake Academy, traveling each day from the farm to Preston, Idaho, by horseback or by buggy or sleigh. In the winter of 1918 he began spending intermittent quarters—whenever farm work would permit—at the Utah State Agricultural College in Logan, Utah.

At Logan he found something more

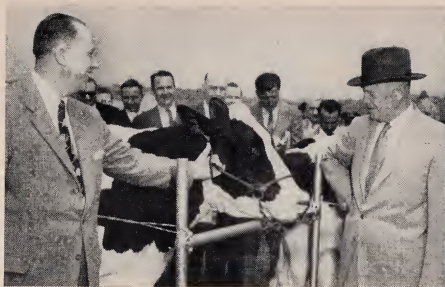
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Sister Ezra Taft Benson with the first grandchild, Stephen Reed, the son of Mark A. Benson and his wife, Lela.

The Benson family today, (left to right) Bottom row: Ezra Taft Benson, Stephen Reed Benson, Lela Wing (Mrs. Mark) Benson, Stephanie (granddaughter) Benson, Flora Amussen Benson, and Flora Beth Benson. Back row: Dr. Robert Harris Walker, Barbara Benson Walker, Mark A. Benson, Bonnie A. Benson, Reed Benson, Beverly A. Benson.





—Photo by Forsythe, USDA Photo

President Eisenhower being shown a pure-bred Holstein from the Dairy Experiment Station at Beltsville Research Center during the President's visit there in May 1953, by Secretary of Agriculture Ezra Taft Benson.



Elder Benson being congratulated by members of the Scout Council, upon receiving Silver Antelope Regional Award.

## Ezra Taft Benson

(Continued from preceding page)

than new ways of cultivating the soil and increasing milk production. In the fall of 1920 he visited the college preliminary to registration. As he stood on the curb of Main Street in Logan with his cousin, Serge Ballif, an attractive girl drove by and waved at Serge.

"Who is that girl?" Ezra asked.

"Why, that's Flora Amussen," Serge replied.

"If I come down here this winter," Ezra asserted, with a tone of determination in his voice, "I'm going to 'step' her."

"The dickens you will," his cousin shot back. "She's too popular for you."

"That makes it all the more interesting," the confident young farmer replied.

A few weeks later he was surprised

and happy to see the same girl in his own Whitney Ward Sunday School. She was spending the week end with a friend. This time he had a chance to meet her when his uncle asked him to take the girls for a drive. Ezra came back deeply impressed by her "sweet personality, high standards, deep spirituality, good common sense, and deep appreciation for the slightest favor." His resolution to get better acquainted with her was firmed into a major purpose. Flora who had never heard of this farm boy, little realized he was to be her future husband.

While he was attending the USAC that winter and living at his "Grandma" Benson's home, he found the courage to ask Flora for a "first date." His audacity was borne in upon him as he approached the large three-story Amussen home that night in his "blue serge suit, shiny in the back," and reflected that he was

calling on a girl who owned a car, who lived in a home of culture and refinement, and was said to be "the most popular girl in town." Flora was most gracious, and her mother quickly put the young farmer at ease by talking about farming and his family. As the young couple left, Flora kissed her mother tenderly, and Ezra knew in his heart that he had made "a great find."

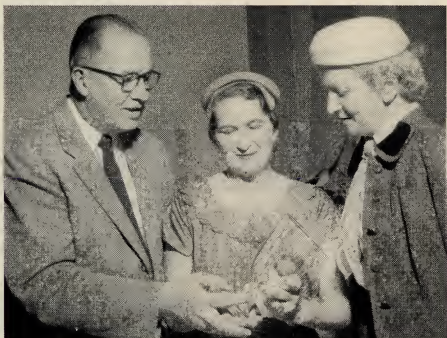
Flora was the youngest daughter of Carl C. Amussen, a cultured, well-educated native of Denmark who had made a fortune as a jeweler and watchmaker in connection with the 1848 gold rush in Australia. He had joined the Church in Liverpool and migrated to Utah, crossing the plains in 1865. He established a jewelry business in Salt Lake City, erected a business building at 60 South Main Street—a structure still in use. Later he built business houses

(Continued on page 266)

Elder Benson with other US delegates to the International Federation of Agricultural Producers' organization meeting, London, England, in June 1946.



Sister Benson was honored by National Home Fashion League, October 26, 1955, as the outstanding American homemaker.





# ARCHAEOLOGY and the BOOK OF MORMON

by President Milton R. Hunter  
OF THE FIRST COUNCIL OF THE SEVENTY

## Part XI-A Symbols of Quetzalcoatl and Teotihuacan

**T**EOTIHUACAN, situated approximately thirty miles northeast of Mexico City, is perhaps the outstanding tourist attraction in the valley of Mexico. No one can really claim to have seen our neighboring country to the south if he has not been shown Teotihuacan (Tä'ô-tê'wä-kän'); and so—like all other American tourists—I placed that famous archaeological site on my itinerary during my first visit to Mexico in 1941.

When we arrived at Teotihuacan, our Mexican guide—who had resided half of his time in the United States and thereby knew both English and Spanish equally well and also the customs of both peoples—took us first to the Pyramid of the Moon. We were informed that this impressive structure, dating in the B.C. period,<sup>1</sup> rises 115 feet high on a quadrangular base that measures 329 feet by 411 feet.

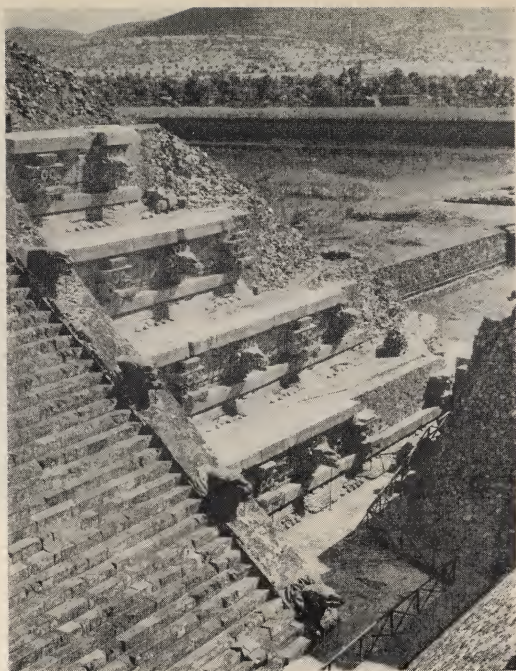
This pyramid was truncated at the top, where undoubtedly a temple stood. From a spacious court, a broad stairway once led up the south side of the ascending planes, which were broken to provide terraces.<sup>2</sup>

Our guide next took us to the Pyramid of the Sun. It towered

majestically above all other structures of that archaeological site, rising to a height of over 200 feet. Its base measured almost 700 feet on each side. The structure was built of adobe bricks and was solid throughout. The exterior was faced with volcanic stone covered with "pre-Spanish cement."

Five bodies in form of truncated pyramids, one on top of another and diminishing in size so as to form terraces, make up the pyramid proper. Here, too, on top, was a small temple, dedicated to the cult of Tonacatecutli, God of Sun, of warmth and of abundance. The temple was crowned with a gigantic monolithic statue of the god adorned with a gold breast plate that returned with almost equal brilliance the rays of the sun struck it. Like so many other fine works of art of the ancient Mexicans, this statue was destroyed by the orders of Fray Juan de Zumarrago, Mexico's first

**CORRECTION:** The reference in the second quotation from the bottom of page 176 of the March magazine should read 3 Nephi 2:14-15, instead of *Ibid.*, 2:14-15. Otherwise the article gives the wrong reference in all the quotations following in this interesting parable.



South half of the west face of the Temple of Quetzalcoatl at Teotihuacan, Mexico. Observe coatl (serpent) heads surrounded by quetzal feathers, symbols of the "White Bearded God" or Quetzalcoatl.

Archbishop, in his zeal to abolish pagan rites.<sup>3</sup>

I readily recognized the fact that both pyramids in shape, size, and purposes of construction had certain resemblances to ancient pyramids, or temple-towers, of Egypt,<sup>4</sup> Assyria and Babylon, which is a significant fact, since the Book of Mormon claims that the Jaredites came from the great Tower of Babel<sup>5</sup> in Babylon and that the Nephites brought with them a considerable amount of Egyptian culture.<sup>6</sup>

We followed southward along a road called "Road of the Dead,"<sup>7</sup> because of numerous human skeletons discovered by the early Spanish settlers along its length, and came to the Temple of Quetzalcoatl (kêt-säl'kô-ät').

The temple is situated toward the east of a great stadium or quadrangle,

(Continued on following page)

<sup>1</sup>*Ibid.*, p. 15.

<sup>2</sup>Milton R. Hunter and Thomas Stuart Ferguson, *Ancient America and the Book of Mormon* (Oakland, 1950), pp. 264-273.

<sup>3</sup>Ether 1:1-6, 32-43.

<sup>4</sup>1 Nephi 1:2; Mosiah 1:4; Mormon 9:32-33.

<sup>5</sup>*Archaeology in Mexico Today*, op. cit., p. 15.

<sup>7</sup>*Archaeology in Mexico* (Mexico City, 1932), p. 14.





Pyramid of the Sun at Teotihuacan, from the west, front view. Observe its likeness to pyramids in Egypt.



Pyramid of the Moon at Teotihuacan. Photographed from the west. Side view of the pyramid.

## ARCHAEOLOGY AND THE BOOK OF MORMON

(Continued from preceding page)

surrounded by low walls upon which temples stand. Stairs lead up the west side of these "temples, where undoubtedly religious festivities were celebrated" anciently.<sup>9</sup> Four small temples or platforms stand on the north wall, four on the west, and four on the south, with three larger ones on the east.

Directly in front of the Temple of Quetzalcoatl stands a rather large pyramid or temple which we were informed was erected by the Toltecs at a much later date than the temple erected in honor of the "White Bearded God." Our touring party went to the southeast corner of the Toltec temple or pyramid, and there, arising majestically only a few feet east of the pyramid, stood another temple whose west face was adorned with heads of serpents surrounded by representations of feathers.

Our guide remarked:

"This is the famous Temple of Quetzalcoatl. It was built by an ancient people called by some writers the Teotihuacanos and by others the Toltecs. This temple was erected during the early Christian centuries, perhaps as early as the seventh century A.D. Dr. George C. Vaillant, director of the University of Pennsylvania Mu-

seum, gives the date for the beginning of the temple as 666 A.D. Vaillant points out that 'The Feathered Serpent is the dominant decorative motive, and the great heads carved in rugged simplicity project from the balustrade and from the façades.' These serpents heads, as you have observed, are surrounded with what represents quetzal feathers. Both the serpent heads and quetzal feathers are symbols of Quetzalcoatl, the 'White Bearded God.'"<sup>10</sup>

We soon learned that

Quetzalcoatl, the Plumed Serpent, most revered god, was more frequently represented on pottery and in decoration [at Teotihuacan] than any other subject.<sup>11</sup>

<sup>9</sup>George C. Vaillant, *The Aztecs of Mexico* (New York, 1930), pp. 71, 79.

<sup>10</sup>*Archaeology in Mexico Today*, op. cit., p. 13.

Two "Plumed Serpents," symbols of Quetzalcoatl, hewn out of stone. National Museum, Mexico City.

—Photo by Otto Done



Speaking of the Temple of Quetzalcoatl, archaeologists declare that

This is a representation of Quetzalcoatl. . . . [And in addition to the serpent heads and quetzal feathers] as proof that this temple was erected in honor of the Feathered Serpent, we see on the wall an enormous sculptured serpent, of the rattlesnake species, symbol of Quetzalcoatl.<sup>12</sup>

I carefully observed what appeared to me at that time to be grotesque serpent heads with mouths filled with large, hideous teeth. Since I was a member of the Church of Jesus Christ, I was quite familiar with the Book of Mormon's account of the appearance of Jesus Christ to the inhabitants of ancient America following his resurrection; and I had also heard that he

<sup>12</sup>*Ibid.*, p. 15.

had been identified with Quetzalcoatl. As I looked at those hideous serpent heads I thought: "I see nothing here that reminds me of the beautiful account in the Book of Mormon of our Lord and Master, Jesus Christ. These snake heads are repulsive and ugly. They are pagan representations or idols."

After returning to Utah from Teotihuacan, having had time to think more carefully, I realized that I had been looking through the eyes of a member of the true Church of Jesus Christ. My religious background had caused me to judge the symbols of Quetzalcoatl by the standard of the marvelous teachings of the Book of Mormon, the great revelations regarding Jesus recorded in the Doctrine and Covenants, and the astounding doctrines contained in the Pearl of Great Price and the Bible.

Since these standards were far superior and differed entirely from what I saw at Teotihuacan, my judgment was faulty; and so I decided that I must study archaeology and Indian traditions in order that I might more aptly place myself in the position of the pagan worshipers of Quetzalcoatl and thereby understand

Coatl or horned serpent head from staircase of the Temple of Quetzalcoatl at Teotihuacan.



—Photo by Otto Done

the significance of serpents and quetzal feathers as symbols of Quetzalcoatl or Jesus Christ. This I immediately undertook.

Thirteen years elapsed, and I made my second trip to Teotihuacan. This time I was accompanied by President and Sister Claudious Bowman, José Dávila, and Sister Hunter. I also returned there the following year with a touring party. On each of these occasions we visited the famous Quetzalcoatl Temple and quadrangle.

I now possessed a background and viewpoint far different from the one I had had on my first trip. I saw much more and certainly had a clearer understanding than I had had on my first visit to the Temple of Quetzalcoatl. I felt that now, at least to a certain degree, I was able to think, feel, understand, and appreciate as had the ancient builders of Teotihuacan.

The following discussion will portray my transition of understanding and feelings during the past fifteen years.

By 400 A.D. the religion of the Nephites and Lamanites had degenerated into pagan practices, and the former people as a nation had been exterminated in a terrible war fought on and near the Hill Cumorah. The survivors of that last war—some of whom were white in color and of Nephite stock and other bronze in color and of Lamanite lineage<sup>12</sup>—held sacred in their memories and

(Continued on page 282)



Quetzal bird — national bird of Guatemala and symbol of Quetzalcoatl.

<sup>12</sup>Milton R. Hunter, "Archaeology and the Book of Mormon," *THE IMPROVEMENT ERA* (Salt Lake City, 1955), No. 7, vol. 58, p. 438.





The Mormon Battalion marched over trackless miles of desert country.

—Josef Muench photo

# High Adventure

and  
a young man's  
conversion

by President S. Dilworth Young

OF THE  
FIRST COUNCIL OF THE SEVENTY

## PART VI

THE SUPPER dishes were washed and Ted, Standage, Cox, and the rest were about the evening campfire. It had been a good day. Striking the Pima villages on the Gila River the day before, they had laid over a day to trade with the peaceful Indians who inhabited this region. Since the Pimas were more progressive than the wild mountain and plain Indians and depended a good deal upon agriculture for their food, the commissary department had been able to purchase a good quantity of beans, pumpkins, corn, dried meat, and vegetables with which to supplement their harsh diet of the trail.

How to obtain water was the greatest problem of the Mormon Battalion as it forced its way through the forbidding lands of the southwest. With enough water, mules could pull wagons, carry packs. Without it for longer than a day, the train became caricatures of slow motion gradually

becoming immobile. The suffering of men and animals alike grew intense or less, according to the water available.

So it was that the week it took to go from the Maricopa Indian villages on the Gila to the junction of the Gila and the Colorado was comparatively pleasant. The days were warm, the nights cold. The sand, in spots, was deep, but ever, a mile or two away, the plentiful water—beautiful water, Standage said—was always there.

The Colorado River at the place of crossing was about half a mile wide. Most of this distance, by a careful following of sand bars, was not too deep. There was a stretch which was deep and had to be swum. Orders were given to make the wagon boxes watertight by using bull hides and to ferry the supplies in these makeshift boats. The mules were to swim over. Captain Davis sent for Standage:

"Standage, take some hides and make your wagon box watertight.

THE IMPROVEMENT ERA



Then you and your squad ferry the sheep. And don't stop till it's done—if it takes all day and all night."

Standage rounded up his men. Jed was assigned to keep the sheep together. There were twenty-six left of the original band brought along for meat. Then Standage, Cox, and their men unloaded a wagon, lifted off the box, turned it over, and stretched the wet raw bull hides over the box.

"It'll leak some, I allow—" said Cox.

"We can bail it out fast enough to keep it floating," said Standage.

An hour or two later, the new boat was launched on the shallow water of the landing place.

"Hurrah," yelled Cox! "Hardly any water came in!"

"Catch half the sheep, Jed, and put them in the wagon box."

Jed had a great time chasing down the sheep. One at a time he managed to catch a leg, throw the sheep, and then with legs tied, carry it to the makeshift boat. Soon all there were room for were aboard.

Meanwhile the men had fashioned two clumsy paddles out of an extra plank carried for wagon repairs. One man was assigned to watch the sheep which were to be brought later; Cox and Standage were named the paddlers.

"Take the shovel and use it for a rudder to steer us," Jed was commanded.

With Standage and Cox vigorously paddling, and Jed doing his best to steer by the shovel at the rear, the box slowly crossed the river. It was tiring work, and by the time the sheep were delivered and the return made, all were exhausted, and night was upon them.

A good supper of beans and bacon brought new strength. More sheep were loaded, and in the dark the craft started once more. The night made the work more difficult. Jed had to steer for a fire on the opposite shore.

**T**HE WAGON BOX was not steady in the water and had to be balanced by the men. No one noticed that the sheep were bunched on the downstream side. Cox jumped to that side to help Standage swing the heavy box in line with the fire to which they were heading. His weight was too much, and all too quickly the box turned over on its side, throwing men and sheep into the icy water.

Jed was a fair swimmer, but for a moment or two he could not get his

breath. He could not see anything to guide him, and in the confusion swam aimlessly. The cold water took his strength rapidly, and he despaired of ever reaching shore.

In desperation he thought of his mother and of his home. He'd never return now. He'd drown in the icy water. Then he remembered that Standage and Cox and all the others prayed when they were in trouble.

"Oh, God, help me out of this!" he said aloud. "Thou helped them, help me!"

His thrashing hand touched something hard. He reached almost automatically, and felt the round firmness of the makeshift paddle, which Standage had used. Both hands closed on it, and with that extra support he found new strength and courage. After an eternity of effort, his feet touched bottom, and he pulled himself up on the shore—exhausted, wet, and cold. As he lay resting, he thought, "Now what would Charboneaux do? How would he get out of a tight spot?"

He reasoned. "The river would carry me downstream a long distance. I don't know which bank I am on, but we were most of the way across, so I must have reached the west bank. Now if I find out which way the water flows and work in the opposite direction, I should be able to find the camp." He wondered, too, if Cox and Standage had been drowned.

In the darkness he waded out in the river a short distance to determine the direction of the flow. Returning to shore he started walking in the opposite direction. After a time, the vigorous walk warming him a little, he turned a bend, and there—a quarter mile away—he could see the fires of the Battalion.

Finding his own squad fire, he walked into the firelit circle, and was greeted with joyous shouts. Quickly his wet clothes were removed, and he was wrapped in a blanket and laid near the fire. After he had rested, Standage questioned him.

"How did you manage to escape, lad?"

"I don't know," said Jed. "I felt

like I couldn't last another moment, but I remembered that when you had trouble, you always prayed for help. So I prayed to God for help, and just as I finished praying, one of the oars touched my hand. I grabbed it, and with that much float I managed to get to shore."

"It's the hand of the Lord," replied Standage.

As Jed lay in the blanket getting warm, he agreed with Standage. In that great hopeless dark only a miracle could have placed that oar where his hand could touch it.

**A**FTER THE Colorado crossing the Battalion had two weeks of terrible hardship. At one place crossing a mountain range, they had to take the first wagons apart to get them through a narrow crevice. There they had picked and blasted it wide enough to squeeze the remainder of the wagons through. Finally hungry and worn, they had reached the Pacific Ocean near San Diego Mission—a small mud-walled village. They had then turned north and reported to General Kearney at the mission and town of Los Angeles—not much larger, but headquarters for the victorious Americans in this conquest of California.

For several days the men rested. Fresh beef was rationed to them. Colonel Cooke had ordered a celebration, and that a large pole be erected—a liberty pole, upon which the Stars and Stripes could be fittingly raised. Jed accompanied the squad as they searched the surrounding hills for an appropriate tree. Finally they found a slim tree stretching forty feet into the air. Down it came with a crash as they vigorously applied the ax. A team of mules was hitched to one end; it was dragged to the place of the celebration and quickly erected, a rope halyard being attached to the top.

The Battalion was assembled. A more nondescript, mothly-looking group of men could not have been found. They had little discipline or marching order; they didn't keep step; they were tired and worn; clothing

(Continued on page 260)

#### SYNOPSIS

Young Jed Colby, shafted from London and taken to sea, lands near Galveston, Texas Republic, after his ship is lost in a storm. There he finds an army scouting party who befriend him and take him to Santa Fe. Meeting members of the Mormon Battalion there, he decides to travel farther west with them. Now Jed has just seen one of the gospel principles in action as one of the Battalion members is administered to, following his injury by a fight with wild cattle.

### iii EGYPT REVISITED

IN THE MORNING,' the Egyptian text reads, 'the goddess arrived and found all the land under water; her countenance was joyous; she drank deeply and was satiated. But she perceived no human beings.' Plainly this is the situation that the first immigrants would have found. Only Re greeted her to the new land, saying 'Come in peace, gracious Lady.' Then he established the New Year's rite of the priestesses of Amon-Ra, which all the people celebrated, but especially the women, every year forever after to commemorate the event. From other sources we know that the lady's son was Horus, the first Pharaoh."

"Are there any other indications that the royal line began with a woman?" asked Blank, greatly interested.

"Sethe, here in his *Urgeschichte*, has treated the subject at length. According to him the key to the whole matter is the bee and the red *Dsrt*-crown: the bee, he believes, is the sign of the Lady Neith—whom we have seen identified with Hathor—called 'the Ruling Lady of the Universe,' he says that this figure must go back to a 'prehistoric rule of women in Egypt.'<sup>31</sup> Now the discovery thirty-five years ago of a perfect representation of the bee-crown on a prehistoric jar from Nakada was taken as an indication that the great shrine of Koptos, right across the river from Nakada, which is only a cemetery, may have been the original capital of the lady. That was the shrine of Min, the oldest god of Egypt, who later became Ammon, and whose symbol was an arrow, as was Neith's. Wainwright has shown that Neith was the prehistoric lady of Koptos."<sup>32</sup>

"And where does the bee come in?" F. asked perplexed.

"The kings of Egypt actually bore the title of 'the bee,' but only, according to Sethe, after they had usurped the authority of the Lady Neith. He suggests that the lady's name is actually the title N.t given to the prehistoric red crown, though it is usually called the *Dsrt*-crown."<sup>33</sup>

"Is it specifically the possession of the *Dsrt*-crown that makes the king eligible to call himself 'the Bee'?" Blank asked with great emphasis.

"That is what Sethe maintains," the Orientalist answered, "He finds it 'tempting' as he says, to attribute the formal title of Queen-bees' to the

ladies who first ruled Egypt.<sup>34</sup> But more recently others have given a different explanation. They say it was the invading heroes who brought the bee symbol with them, uniting it with the red crown and other props of the Lady of Koptos when they found her ruling the country on arrival."<sup>35</sup>

"I would prefer that interpretation," said Blank, to Professor Schwulst's surprise, "since I have already surmised that the bee belonged to the migrants."

Professor Schwulst, who knew nothing about the Jaredites and their honeybee, called *Deseret*, continued his discourse: "Sethe further points out that 'bee' in Egyptian, being a feminine noun, cannot suit with a king as its original possessor, and that the sedge-and-bee title of the Pharaohs does not designate them as

"If you will excuse me, I have done a little research of my own on the subject. Phythian-Adams has argued, as you may know, that Egypt gets its name not from *Kmt*, 'the black' as is traditionally maintained, but from Koptos which, as you have suggested, is the oldest shrine and capital of Egypt.<sup>37</sup> Isn't it quite common in ancient times for countries to take the same names as their capitals—Rome, Babylon, Misr itself, to say nothing of Mexico?"

"It is common enough," the Professor observed, "but what are you getting at?"

"One more question: cannot that name also be the name of a person?"

"Many ancient cities are named after persons—hundreds of them, in fact—but only when that person is the founder of the city."

"Exactly. It is agreed today that

## There Were Jaredites

by Dr. Hugh Nibley

BRIGHAM YOUNG UNIVERSITY

actually being bees but rather as 'belonging to the Bee,' or 'descended from the Bee.'<sup>36</sup> He gives evidence, moreover, that both Geb, the father of the gods, and Osiris, were guilty of usurping the bee-crown of the Lady, as they usurped her throne. He finds it significant that the title *h.b.t* 'belonging to the bee' and the *Dsrt*-crown always go together 'as symbols of rule,' being associated as such in prehistoric times, when the royal shrine was both 'the House of the Bee' and 'the House of the *Dsrt*-crown.' It was, he says, specifically in his capacity of 'he who belongs to the bee' that the ruler of the proto-kingdom of Buto wore the *Dsrt*-crown."<sup>38</sup>

"Whatever is behind this," Blank interposed with an air of suppressed excitement, "four things definitely go together at the beginning of Egypt's history: the Bee; the *Dsrt*-crown; the derivation of Pharaoh's authority from a woman; and the identification of that woman with the lady of Koptos, from which or whom Egypt may have got its name."

"Eh?" said Schwulst, somewhat surprised by the fervor as well as the novelty of the last remark.

the great invasions of Egypt in prehistoric times came by way of the Wadi Hammamat. And what is the first place one would settle down on reaching the valley? It is the plain at Koptos, the very place where the Wadi Hammamat opens on the Nile valley. Many scholars have noted this fact. (Blank ruffled a sheaf of notes.) Koptos is not only traditionally but also logically the oldest settlement in Egypt; and just as it could have given its name to the whole land, it could have got that name from the person who led the enterprise."

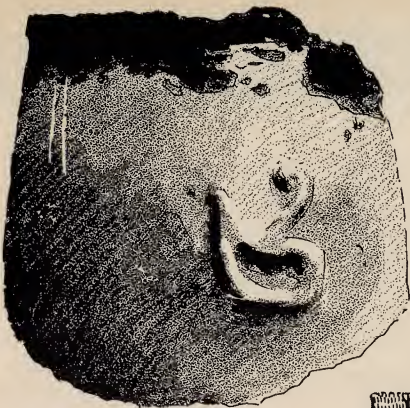
"It could have, indeed," said Schwulst, with a shrug of impatience, "but no one knows where the name *Koptos* came from. Why does it concern you so much?"

"Because of a text that this discussion brings to my mind. Allow me to read it.

The land of Egypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Egiptus, which in the Chaldean signifies Egypt, which signifies that which is forbidden. When this woman discovered the land it was under water, who afterward settled her sons in it. Now the first government of Egypt was established by Pharaoh, the eldest son of Egiptus

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The Red Crown (Dsr Crown) is clearly depicted on a prehistoric potsherd from Nakada, thus placing it among the oldest known symbols of royalty. It is the crown of the Lady Neith and is often substituted for the sign of the bee. "Journal of Egyptian Archaeology," Vol. 9, Plate XX (After Wainwright).

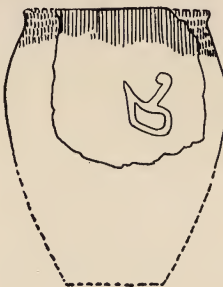
the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal. (Abr. 1:23-25.)

"What have the Chaldeans got to do with it, I would like to know?" F. asked with a depreciating snort.

It was Schwulst who answered: "A few years ago the Chaldeans would have discredited the whole passage, but not today. There are very reputable Egyptologists who believe that in the beginning Egypt and Mesopotamia were parts of one empire and ruled by one man. The ties between Egypt and Babylonia are better substantiated every day, as in this recent article of Miss Kantor's.<sup>38</sup> Quite recently Yveichl has argued on linguistic grounds that the Hamites entered Egypt from the East when Egypt was already peopled by a numerous and dense population of the white race who spoke a Semitic language.<sup>39</sup> Even the students of pre-history now hold that all the prehistoric cultures of Egypt represent successive waves of people speaking dialects of the same Semitic language.<sup>40</sup> And now we are being told that the language of the ancient Libyans, which everyone has always believed to represent a prehistoric native African or Berber element in Egyptian, is practically identical with Akkadian, of all things."<sup>41</sup>

"Isn't Akkadian the Semitic language of Mesopotamia?" F. inquired.

"Yes," was the reply. "A few years ago it was called Chaldean. So everywhere we turn the racial and linguistic ties between the Egyptians and the 'Chaldeans' are being tightened.<sup>42</sup> The cattle and the grains of the earliest Egyptians are now be-



lieved definitely to have originated in western Asia, and the earliest coronation ceremony that meets us in Egypt is found likewise in Mesopotamia, though neither version is derived from the other."<sup>43</sup>

"Where do they come from then?"

"No one knows. Here is a scholar who tells us that the original home of the Nakada people (your Egyptian predynastics) 'was not far from that of the Sumerians of Mesopotamia,' but where that may have been still remains to be discovered.<sup>44</sup> Here is an indication of how things were stirring in the early days of Egypt: 'Before the First Dynasty Asiatic visitors came to Egypt. At the founding of the dynasty, however, they came in numbers, bringing a high civilization; they were relatives of the people who spread to Cyprus and the Aegean.' After that, according to this authority, '... a new and highly competent people came to Egypt. These folk were quickly followed by yet another band of people who imposed their civilization on the Egyptians in the Fourth Dynasty, only to be followed by several other groups

in 'a great and long-drawn-out infiltration.'<sup>45</sup> And the same waves that bring these people into Egypt, moving outward in a circle like ripples in a pond from some mysterious center of disturbance in the north, were at the same time bringing ever new invaders into Mesopotamia. The graves in the so-called Royal Cemetery of Ur of the Chaldees show remarkable resemblance to the first-dynasty graves of Egypt—those 'nomad mounds' that Ricke talks about. And the prehistoric cult of Heliopolis shows many signs of Asiatic, specifically Semitic, origin."<sup>46</sup>

"My head is swimming," said F. "Let's get back to Pharaoh and the epic milieu."

"The Pharaoh of the Pyramid Texts is always on the move: 'O Way of Horus, prepare thy tent for the king,' (Pyr. 363)—that is typical; Pharaoh spends his days on the road and his nights in tents.<sup>47</sup> When like the sun he has completed his day's journey, 'the Great Ones in the north side of heaven lay for him the fire,' and they 'cook for him a meal in his evening cooking-pots.' (Pyr. 405a-c, 403b.) There is a cry of 'come and get it,' so to speak: 'his chef prepares a meal for him; the king runs, his herdsmen run.'" (Pyr. 1113a-b.)

"Sounds like old times on the range," F. commented.

"You are not so far wrong at that," the Professor replied. "These people are driving cattle, with Pharaoh himself usually described as 'the great wild bull.' Take this for example: 'Greetings to thee, ox of the oxen, when thou makest the ascension (the whole things is here transferred to the king at his funeral). O ye milk cows, ye nurse cows there, go around him. . . .' (Pyr. 549-550c.) He is 'adorned with the horns of Re, his apron on him is like Hathor. . . .' (Pyr. 546a-b.) One thinks of the famous Apis bulls, and indeed, in Pyramid Text 286c, the king catches the sacred Apis with a lasso. Of course in his travels Pharaoh is most often compared with the sun, like whom he moves over all the earth, inspecting his domains in a course which is one eternal round: 'Behold, thou art great and round like the "Great Round"; behold, thou art bent around, and art round like the "Circle which encircles the *nb.ut* (the universe); behold thou art round and great like the "Great Circle which sets." (Pyr. 629a-c.)

(Continued on page 252)

# Solomon Mack and His Family

by Archibald F. Bennett

SECRETARY, GENEALOGICAL SOCIETY

## VII

IN THE YEAR 1824, with his family well established and housed in Pontiac, he went to nearby Rochester, and built a sawmill and gristmill.

Stephen Mack was one of the first stockholders of the Bank of Michigan, and in 1826 became one of its directors. The first cashier of the bank was James McCloskey. In 1825 an examination of McCloskey's books disclosed a shortage of \$10,300.00. A second count showed the total amount on hand. The cashier had tried to square his accounts by taking \$10,300.00 from another deposit of \$40,000.00, just made at that time. He was arrested and a search warrant was made out, but the officers could find in his house neither money nor property to seize. Colonel Mack was one of the bondsmen for the defaulting cashier. The bondsmen finally made a proposition that the bank should sue McCloskey, and if a judgment was rendered against him, they would pay half of the stolen amount. This was accepted, and the cashier was proved guilty of embezzlement, so the bank compromised with his bondsmen by taking one-half of the missing amount.

Conflicting accounts remain as to the effect this had on the financial status of Stephen Mack.

After the Colonel's death, his sons Almon and John M., were appointed administrators of his estate, which was involved in the collapse of the Bank of Michigan . . . Colonel Mack's entire estate, except a small dower for the widow, was absorbed in the settlement, and his heirs were virtually left penniless.<sup>20</sup>

Other accounts partially indicate his financial standing. In 1820-1822 Stephen Mack was the owner of a licensed vessel. The 1825 assessment of Oakland County listed "Colonel Stephen Mack" as possessing sixty acres.<sup>21</sup> J. L. Cole in his journal, under date of May 25, 1882, gives this description:

This morning at the request of a gentleman, whom we met in Pontiac, we took a

view of the village, and visited every place in it of any interest. There is an elegant mill on the Clinton, which passes this place, owned by Col. Mack and Mr. Sibley. Its cost is estimated at \$14,000. There are likewise other hydraulic works established on the stream in the vicinity of the mill, in which these gentlemen are joint proprietors.<sup>22</sup>

For many years the family circle of Stephen Mack had remained intact, except for the marriages of some of the children. Now death began to enter the ranks. Lavina (or Lovina), a year after her arrival in Detroit, was just on the point of getting married, when she was stricken and died, as recorded in *The Detroit Gazette* in September 8, 1823.

The First Protestant Society of Detroit was reorganized January 23, 1825, "and then adopted articles of faith, which fully committed the society to the Presbyterian form of government." It numbered at that time eleven male and thirty-eight female members. Included among the members were the wife and two daughters of Stephen Mack: "Temperance Mack, Fanny Mack, Lovisa Cooper."<sup>23</sup> Fanny, the eldest child, is stated to have died this same year, 1825.

Stephen Mack was busily engaged in his many pioneering, building, business and political activities, when his own call came.

His obituary expressed sincere appreciation for the leadership he had displayed in character and in colonization:

November 14, 1826 (Tuesday). Col. Stephen Mack, a soldier of the Revolution, an enterprising and industrious citizen, and a kind and provident father, departed this life last Saturday morning at Pontiac, in the 72d year of his age.

Col. Mack has for nearly twenty years resided in this Territory, and has been distinguished from the mass of his fellow-citizens for his enterprise and the great utility of his views. It is owing to his exertions more than any other man's, that the first settlers of Oakland county were so soon accommodated with mills and other useful works. His sacrifices and exertions in promoting the best interests of the new county which he had been so eminently useful in settling and organizing endeared him to his fellow-citizens, and confiding in his excellent judgment in all matters connected with the

welfare of a young community they elected him to the first legislative council of the Territory. His advanced age constantly warned him that he had but a short time to remain with us, yet he stayed not his labors and death found him striving to accomplish objects of the most useful and permanent kind. The loss of such a man is truly that of the public—and many are those who share the grief of the numerous family which he has left. (From *The Detroit Gazette*).<sup>24</sup>

He died November 11, 1826, and "was buried on his own land on the east side of the river and south of Pike Street. The body was removed to Oak Hill Cemetery, on the crest of the hill that overlooks the land of which he was the first white owner." He was, at his death, five months over sixty years of age.<sup>25</sup>

Stephen and Temperance Bond Mack were the parents of twelve children—nine daughters and three sons.<sup>26</sup>

LUCY MACK, youngest child of Solomon Mack and Lydia Gates, was born in the town of Gilsun, Cheshire County, New Hampshire, July 8, 1775. For nearly eighty years she lived on earth, experiencing exquisite joy and tragic sorrow.

Since she herself told the story of her life, no need exists to attempt to retell her wonderful life experience. Many of the incidents have already been mentioned in these pages.

She was a true daughter of her parents, combining the initiative, enterprise, and dauntless courage of her father with the culture and refinement and sublime faith of her mother. Apparently she was beloved by all her associates, until religious prejudice was aroused to incite hatred against her and her family.

The story of her marriage to Joseph Smith, Sr., while she was living in the home of her brother Stephen Mack, has already been told. Returning from a visit to her parents in New

<sup>20</sup>*Detroit Society for Genealogical Research Magazine*, Vol. 5, p. 25.

<sup>21</sup>Again there is a discrepancy between published and actual ages. We know the date of Stephen Mack's birth to be June 15, 1766. (See *The Improvement Era*, October 1855, page 714.)

<sup>22</sup>*Michigan Town Records*, Vol. 1, p. 469; *Turnbridge Town Records*, Book A, pp. 117, 119, 130, 140, 371, 382, 390; *Norwich Town Records*, Vol. 2; *Oakland County, Mich., Marriages*, Vol. 1, pp. 1, 2, 9; *Salt Lake Temple Baptismal Records*.

<sup>23</sup>*Ibid.*, Vol. 1, p. 470; Vol. 3, pp. 571, 574.

<sup>24</sup>*Michigan Pioneer and Historical Collections*, Vol. 1, p. 423.

<sup>25</sup>*Ibid.*, Vol. 30, p. 440.



Hampshire, they settled upon his "handsome farm," tilling the soil for a livelihood.

Four children were born to them while they lived for this first period in Tunbridge, Vermont. Their first-born child, a daughter, died soon after its birth. The names of the rest of the children in the family then follow in order:

Alvin Smith was born February 11, 1798.  
Hyrum Smith was born February 9, 1800.  
Sophronia Smith was born May 16, 1803.  
Joseph Smith was born December 23, 1805.  
Samuel Harrison Smith was born March 13, 1808.  
Ephraim Smith was born March 10, 1810 and died March 24.  
William Smith was born March 13, 1811.  
Catherine Smith was born July 28, 1812.  
Don Carlos Smith was born March 25, 1816.  
Lucy Smith was born July 18, 1821.

Sickness almost took the life of the young mother. Lucy writes:

In 1802, we rented our farm in Tunbridge and moved to the town of Randolph, where we opened a mercantile establishment. When we came to this place we had two children, Alvin and Hyrum.

We had been in Randolph but six months when I took a heavy cold, which caused a

severe cough. To relieve this, every possible exertion was made, but it was all in vain. A hectic fever set in which threatened to prove fatal, and the physician pronounced my case to be confirmed consumption. During this sickness my mother watched over me with much anxiety, sparing herself no pains in administering to my comfort, yet I continued to grow weaker and weaker until I could scarcely endure even a foot-fall upon the floor, except in stocking-foot, and no one was allowed to speak in the room above a whisper. . . .

. . . soon after which my husband came to my bed and took me by the hand and said, "Oh, Lucy! my wife! my wife! you must die! The doctors have given you up, and all say you cannot live."

I then looked to the Lord and begged and pleaded with him to spare my life in order that I might bring up my children and be a comfort to my husband. My mind was much agitated during the whole night. Sometimes I contemplated heaven and heavenly things, then my thoughts would turn upon those of earth—my babes and my companion.

During this night I made a solemn covenant with God that if He would let me live I would endeavor to serve him according to the best of my abilities. . . .

In a few moments my mother came in and, looking upon me, she said, "Lucy you are better."

I replied, as my speech returned just at that instant, "Yes, mother, the Lord will let

me live, if I am faithful to the promise which I made to him, to be a comfort to my mother, my husband, and my children." I continued to gain strength until I became quite well as to my bodily health.<sup>26</sup>

From Randolph they returned to Tunbridge. The dishonest practices of a trusted neighbor robbed them of all their property, and compelled them to sell their good farm at Tunbridge.

After selling the farm at Tunbridge, we moved only a short distance to the town of Royalton. Here we resided a few months, then moved again to Sharon, Windsor county, Vermont. In the latter place my husband rented a farm of my father, which he cultivated in the summer, teaching school in the winter. In this way my husband continued laboring for a few years, during which time our circumstances gradually improved until we found ourselves quite comfortable again.

In the meantime we had a son whom we called Joseph after the name of his father; he was born December 23, 1805. . . .

We moved thence to Tunbridge. Here we had another son whom we named Samuel Harrison, born March 13, 1808. We lived in this place a short time, then moved to Royalton, where Ephraim was born, March 13 (10), 1810. We continued here until we had another son, born March 13, 1811, whom we called William.<sup>27</sup>

In 1811, we moved from Royalton, Vermont, to the town of Lebanon, New Hampshire. . . . Here we settled ourselves down and began to contemplate, with joy and satisfaction, the prosperity which had attended our recent exertions; and we doubled our diligence, in order to obtain more of this world's goods, with a view to assisting our children when they should need it. . . .

As our children had, in great measure, been debarred from the privilege of schools, we began to make every arrangement to attend to this important duty. We established our second son Hyrum in an academy at Hanover; and the rest, that were of sufficient age, we were sending to a common school that was quite convenient. Meanwhile, myself and companion were doing all that our abilities would admit of for the future welfare and advantage of the family; and were greatly blessed in our labors.<sup>28</sup>

But severe and repeated sicknesses in the family, unseasonal frosts, and crop failures for three successive years compelled their removal to Palmyra, in the state of New York.

Notwithstanding our misfortunes, and the embarrassments with which we were surrounded, I was quite happy in once more having the society of my husband, and in throwing myself and children upon the

(Continued on following page)



Lucy Mack Smith, mother of martyrs.

<sup>26</sup>History of Joseph Smith by his Mother, Lucy Smith, pp. 33-35.

<sup>27</sup>Ibid., p. 46.

<sup>28</sup>Ibid., pp. 48, 51.

## SOLOMON MACK AND HIS FAMILY

(Continued from preceding page)

care and affection of a tender companion and father.

We all now sat down, and counseled together relative to the course which was best for us to adopt in our destitute circumstances, and we came to the conclusion to unite our energies in endeavoring to obtain a piece of land. Having done considerable at painting oil-cloth coverings for tables, stands, etc., I set up the business, and did extremely well. I furnished all the provisions for the family, and besides this, began to replenish our household furniture, in a very short time, by my own exertions.

My husband and his sons, Alvin and Hyrum, set themselves to work to pay for one hundred acres of land.<sup>29</sup>

In her *History* Mother Smith says regarding the early years of her son Joseph:

I shall say nothing respecting him until he arrived at the age of fourteen. However, in this I am aware that some of my readers will be disappointed, for I suppose, from questions which are frequently asked me, that it is thought by some that I shall be likely to tell many very remarkable incidents which attended his childhood; but, as nothing occurred during his early life except those trivial circumstances which are common to that state of human existence, I pass in silence.<sup>30</sup>

To this may be added the words of President Joseph F. Smith, a nephew of Joseph Smith, Jr., and a grandson of Lucy Mack Smith:

To me there is a sweet fascination in the contemplation of his childhood and youth. I love to contemplate the innocence, and the artless simplicity of his boyhood. It bears record that he was honest, that he was led by the Spirit of God to perform his wonderful mission. . . .

He was much like other children; his play was like that of his companions; his thoughts, like those of most children, were innocent, and consequently he was incapable of the knavery and connivance that his enemies declared he practiced.

Though poor, his parents were honest and good: They delighted in the truth, and it was their honest desire to live according to the best light within them. Love and good will to all found expression in their hearts and actions, and their children were imbued with like sentiments. They were firm believers in God, and trusted in his watchcare over his children. They had frequently received manifestations of his loving kindness, in dreams, visions, and inspirations, and God had healed their little ones, in answer to prayer, when they were nigh unto death.

It was in such an atmosphere that the boy was reared. Joseph was a remarkably quiet and well-disposed child who gave his parents little or no trouble. As early as the age of eight, he gave proof that besides be-

ing thoughtful, easily governed, and of sweet and loving disposition, he possessed the foundation principles of a good character—filial affection, patience, endurance, courage.<sup>31</sup>

Joseph's own story of the First Vision in the spring of 1820, of the visits of the Angel Moroni, and the coming forth of the Book of Mormon, is well-known and need not be repeated here. An intimate picture of the family circle in those momentous days is given by Mother Smith:

He proceeded to relate further particulars concerning the work which he was appointed to do, and we received them joyfully, never mentioning them except among ourselves, agreeable to the instructions which we had received from him.

From this time forth, Joseph continued to receive instructions from the Lord, and we continued to get the children together every evening for the purpose of listening while he gave us a relation of the same. I presume our family presented an aspect as singular as any that ever lived upon the face of the earth—all seated in a circle, father, mother, sons and daughters, and giving the most profound attention to a boy, eighteen years of age, who had never read the Bible through in his life; he seemed much less inclined to the perusal of books than any of the rest of our children, but far more given to meditation and deep study.

We were now confirmed in the opinion that God was about to bring to light something upon which we could stay our minds, or that would give us a more perfect knowledge of the plan of salvation and redemption of the human family. This caused us greatly to rejoice, the sweetest union and happiness pervaded our house, and tranquility reigned in our midst.<sup>32</sup>

A firm friendship grew up between the two brothers, Hyrum and Joseph Smith.

The youth of Hyrum Smith was much like that of his brother Joseph. Both of them worked with their father on the farm; both of them grew strong in the rural sports of the country-side; both of them were cherished by the tender care of their mother, Lucy Mack. It is a pleasing picture to see in the mind the sturdy father trudging off to the farm with these two stalwart sons, while the faithful mother stands in the door and waves her cheery good-bye. . . .

Like the rest of the family of Joseph Smith, Sr., Hyrum was deeply religious. . . . Together with his mother and his sister, Sophronia, Hyrum joined the Presbyterians. When, however, his younger brother, Joseph, declared that he had seen God the Father and Jesus Christ, in vision, Hyrum thrilled with the truth of the declaration. He knew almost at once by the spirit of inspiration that his brother Joseph was a favored

Prophet of God. And that confidence which he soon reposed in his Prophet-brother remained unshaken throughout life. It bound them together in later boyhood and youth, and it cemented their love in manhood. Bound naturally to each other by strong ties of affection, they were thrice closely bound by their common faith in the divine truths revealed from on high.<sup>33</sup>

The eldest living son, Alvin, had the chief management in building for his parents and family a comfortable home, to add to their happiness. But after a sudden sickness he died, November 19, 1823. On his death-bed he admonished Hyrum, "I have done all I could to make our dear parents comfortable. I want you to go on and finish the house and take care of them in their old age, and do not any more let them work hard, as they are now in old age."

Alvin was a youth of singular goodness of disposition—kind and amiable, so that lamentation and mourning filled the whole neighborhood in which he resided. . . . A vast concourse of people attended his obsequies, who seemed very anxious to show their sympathy for us in our bereavement.

Alvin manifested, if such could be the case, greater zeal and anxiety in regard to the Record that had been shown to Joseph, than any of the rest of the family; in consequence of which we could not hear anything said upon the subject. Whenever Joseph spoke of the Record, it would immediately bring Alvin to our minds, with all his zeal, and with all his kindness; and, when we looked to his place, and realized that he was gone from it, to return no more in this life, we all with one accord wept over our irretrievable loss, and we could "not be comforted, because he was not."<sup>34</sup>

In the founding of the Church the members of Lucy Mack Smith's family had a leading part. Joseph became its Prophet and first President; Hyrum became one of his Counselors. Joseph Smith, Sr., was chosen the first patriarch to the Church, being succeeded in that position at his death by his son Hyrum. William became one of the first Quorum of Twelve Apostles. Samuel H. Smith had the distinction of being the first missionary of the Church. Three of the family—Joseph Smith, Sr., Hyrum Smith, and Samuel H. Smith were privileged to be among the eight witnesses who saw and handled and examined the gold plates from which the Book of Mormon was translated.

(To be continued)

<sup>29</sup>Osborne J. P. Whitson, "Hyrum Smith, Patriarch," in *The Utah Genealogical and Historical Magazine*, Apr. 1911, Vol. 2, p. 51.

<sup>30</sup>History of Joseph Smith by his Mother, Lucy Smith, pp. 86-88.

<sup>31</sup>Joseph F. Smith: Gospel Doctrine, Chapter 25.

<sup>32</sup>History of Joseph Smith by his Mother, Lucy Smith, pp. 82-83.

<sup>33</sup>Ibid., pp. 63-64.

<sup>34</sup>Ibid., p. 67.



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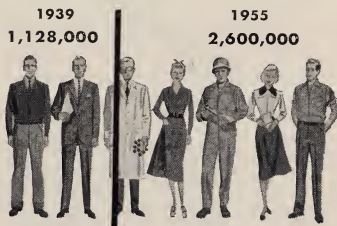
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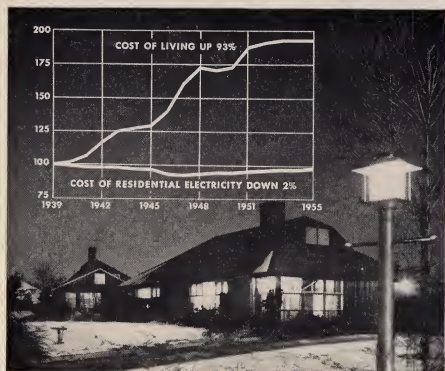
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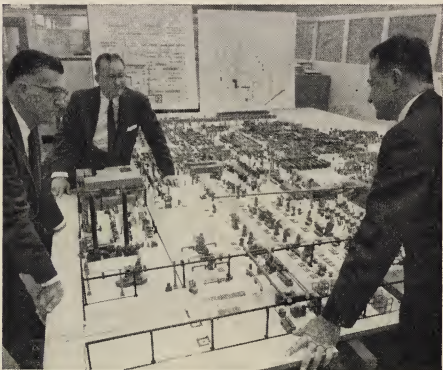
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## There Were Jaredites

(Continued from page 245)

"Wasn't that circle, which was both the sun and the course of the sun called by the Egyptians *shenen*?" Blank asked.

"Indeed it was," the Professor answered. "In the earliest times it was represented by a circle which later became the cartouche, which is drawn around the name of every Pharaoh. This is what Gardiner says about it: 'The Egyptians called the cartouche *shnw* from a verb-stem *shni* 'encircle,' and it seems not unlikely that the idea was to represent the king as ruler of all 'that which is encircled by the sun,' a frequently expressed notion.'<sup>48</sup> The *shni* root is no doubt the same as the universal Semitic root for 'year.' At any rate, the Pharaoh goes about exploring the world, and every beautiful place where the sun goes, he finds the king already there before him. (Pyr. 919c.) In the evening a tent is prepared for him when he stops to spend the night in his favorite places. (Pyr. 2100a-c.) He sets boundaries to the nations; he approaches the sea; he advances from one nome to the next and makes sure that all roads are secure for him to travel. He even makes expeditions across the water: 'when he traverses the foaming sea, destroying the walls of Shu.' (Pyr. 1121b.) 'Thou wilt not be resisted at any place where thou goest; thy foot will not be hindered at any place thou desirest to be.' (Pyr. 625c-d.) The worst thing that can happen to a great chieftain is not to be able to travel. Thus when Re overcomes a rival, he says to him: 'Retreat into thy place, thy roads be impeded, thy paths stopped up, be confined in thy place of yesterday!' And thus pronounces the curse on him: 'His blows are decreed; he may not make his courses on this earth according to his will.' His touring is at an end, but Pharaoh's world inspection never ceases: '... he comes again; he goes, he comes with Re. His houses are visited by him. The king seizes Kas (spirits or people); he frees Kas; he covers up evil; he abolishes evil; he spends the day; he spends the night,' and then he is on his way again: 'Nothing opposes his foot; nothing restrains his heart.' (Pyr. 310c-311d.) This last is not only a good description of a royal progress but also explains the purpose of such, which is to correct ill

THE IMPROVEMENT ERA



doing and put the realm in order, redressing injuries, and punishing upstarts. Here also we see the great antiquity of the religious institution of the *Parousia* of 'Coming of the Lord,' who lets his countenance shine first on one community and then on another. Deissmann saw that source of the Christian *Parousia* doctrine in Hellenistic Egypt, but here we see that it is far older than that.<sup>50</sup> When the king or the great lord visited a district, everybody enjoyed a holiday; all were on their good behavior and received gifts and donatives from the lord. You can readily see how the figure lent itself to the expression of Jewish and Christian religious ideas."

"It is 'heroic' also," Blank volunteered. "Who is the great arch-type of all your wandering heroes and benefactors of the human race? It is Hercules with his twelve labors—and surely I don't have to remind you of his identification with the sun passing through the twelve houses of the zodiac. It is a very ancient idea; you will find it at home among the Persians, Babylonians, Chinese, or Teutons. Read Bernhard Schweitzer's book on the subject."

"Now that you mention that, there are some interesting descriptions of the royal and solar progress in the *Book of the Dead* here; for example, when Re visits each of the twelve shrines of the gods, their doors fly open, and he brings them joy, 'and when he has passed, the doors close again, and the gods inside lament and bewail his departure.'<sup>51</sup> That certainly sounds like an authentic *Parousia*; and so does this old hymn: 'When thou travellest, thou are acclaimed by us; life springs up to us out of thy nothingness. . . . Proclaimed mightily art thou in thy circuit.'<sup>52</sup>

"Do you really think Pharaoh spent most of his time traveling?"

"It would seem that way. You may recall the magnificent bedroom set of Queen Hetep-Heres, the mother of the king who built the great pyramid: It is all camp furniture—everything light, portable, and hooked together. It is the same with other royal furniture, like that of King Tutankhamen. Many Egyptian kings are definitely known to have been Asiatic invaders, and some scholars suspect that many a 'native' king had very little Egyptian blood indeed: by their portraits, their names, their behavior, the arms and customs,

(Continued on following page)

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## There Were Jaredites

(Continued from preceding page)

their friends and alliances, the bitter opposition to them of the nationalist party led by the priests, by their ideas of empire and their taste in dress and weapons, these Pharaohs betray an Asiatic and a heroic tradition right down to the last dynasties.<sup>34</sup> From the story of Sinuhe, written about 2000 B.C., we can see how easily the people of the desert and the steppe could overrun Egypt the minute a government lost its grip. One doesn't have to imagine that—there is a whole corpus of Egyptian literature that tells about it—the so-called Lamentation literature."

"So we never lack the stuff of heroic literature?"

"Never. All this touring and inspecting was not a royal pleasure trip: It is the familiar system of keeping control over conquered lands."

"Do you mean that Pharaoh's subjects didn't like him?"

"At first he had to be tough. He kept runners, messengers, and spies at work night and day reporting to him any signs of disaffection. (Pyr. 400b-402c.) He was the super administrator: 'his abomination is to sleep; he hates to be tired.' He visited his places with a whip in his hand and a sceptre on his arm, and all fell on their faces in submission. The war was over and now came the occupation: 'The messengers of the blue-eyed Horus go; his runners hasten to tell him who is lifting up his arm in the East. . . ' (Pyr. 253a-d.) Any sign of disaffection is immediately reported. 'Pay attention to Geb, says this interesting text. 'If thou payest not attention to him, his branding-iron which is over thy head will pay attention to thee!' (Pyr. 675a-b.) That is certainly grim enough, and there are many like it: Anyone who earns his frown of disapproval will be instantly put to death, 'his head will not be attached.' (Pyr. 682d-e.)

"But you cannot found a permanent order on violence," F. protested, "and the Egyptian society was the most stable in history."

"Once he has won the day, Pharaoh settles down to government—exactly as many an usurping king did in historic times. 'The agitations cease after they have seen N, dawning,' the "Cannibal Hymn" says, (Pyr. 393c-394a.) Now he becomes the

(Continued on page 256)

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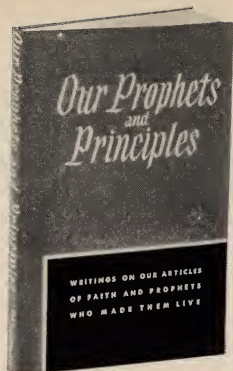
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## THERE WERE JAREDITES

(Continued from page 254)

civilizing subordinate of his divine father, whose authority and approval he claims for all he does; he is 'the goer and the comer who reports his activities to his father; he desires to be justified in what he has done. . . . He puts an end to battle; he punishes

revolt. He goes forth as the protector of truth.' (Pyr. 316a-d, 319a-b.) By this beneficent activity he wins the natives over: "Those who were furious [now] busy themselves for him. . . . (Pyr. 319c.) O gods of the South, North, West, and East, respect N.,

(Continued on page 258)

## Giving and Taking Counsel and Correction

Richard L. Evans

SOMETIMES THERE comes a cleavage between people who should be close to one another—because of inability either to give or to take counsel and criticism and correction kindly. Parents and children are often estranged because of this problem of giving and taking counsel and correction. It isn't always easy to balance authority with love with those on whom we have the closest claims—because people aren't perfect, and because proximity often sharply shows up imperfections. And parents often become impatient with children, and children become impatient with parents and feel that they don't understand. But parents do pretty well understand. They understand many things. They understand causes and consequences—and the need for correction—even if they can't always make counsel and correction completely palatable to all concerned. Learning to give criticism and correction as they should be given, and to take them as they should be taken, is one of the greatest lessons of life—and one of the most essential, because there aren't any perfect people, and because we all need counsel and criticism and correction. We all make mistakes, and we all need to learn about apology and repentance. And the child or the adult who thinks he is above counsel and correction, above apology and repentance, has an inescapable lesson to learn. Parents have an obligation to give counsel and correction—and children (and adults and all of us) have an obligation to take criticism and correction when we have made mistakes—and to apologize and repent—and then to go on to improve, without rankling resentment. Parents and children have urgent need to keep close to one another—and not withhold confidences and not shut off communication. There is no happiness or peace in living in injured silence, and there is no safety in supposing oneself to be above counsel and correction. God help us in our homes—and elsewhere also—to give and to keep confidences, and to give and to take constructive counsel and correction—"reproving betimes with sharpness. . . . and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy, . . ."

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## There Were Jaredites

(Continued from page 256)

fear him . . . you who might have come to N. as an adversary, come to him now as a friend . . . (Pyr. 322a) he will bring truth with him.' (Pyr. 323c.) Our Pharaoh, you see, is a shrewd politician. He claims to be the son of Geb, the old native god of the Egyptians, and to be acting under his express orders. He now 'judges as a god after he has listened as a prince.' (Pyr. 347b.) Instead of pre-empting authority, he 'summons the gods for the four regions to be brought to him, so that they may take the report of him to Re and speak favorable word about him to Horus who inhabits the horizon.' (Pyr. 348a-c.) He calls great local assemblies and takes a general census of the population (Pyr. 615c). He makes himself accessible to all, declaring that it would be as bad to deny 'the coming of men to the king, the son of god,' as it would be to bar his own access to the assembly of the gods. (Pyr. 1438b-c.) He is pleased when men come to him of their own accord: 'to thee come the wise and the understanding . . .,' and they freely invite him to visit them in turn: 'Thou art invited to the southern 'Irt.t palace; to the come [those of] the full northern 'Irt.t palace with a salutation.' The world now gladly recognizes his authority: 'Thousands serve him; hundreds make offering to him. A certificate as of a mighty great one is given to him by Sah, father of the gods. . . .'

(To be continued)

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(Continued on page 260)

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## There Were Jaredites

(Continued from page 258)

"On 'the common ancestry of the Semites, Hamites, and Indo-Europeans,' J. J. Gelb, in *Jahrb. für kleinasiatische Forschung* II (1951), 23-36; on 'the prehistoric parent language, which may be called Hamito-Semitic,' C. S. Gordon, *Ugaritic Handbook* (Rome: Pontif. Inst. Biblicum, 1947), p. 25; cf. M. Frankfort, *The Birth of Civilization in the Near East* (London: Williams Norgate, 1951), p. 109.

<sup>28</sup>Baumgartel, *op. cit.*, p. 49; Moret, *op. cit.*, p. 190.

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<sup>30</sup>T. Burton-Brown, *Studies in Third Millennium History* (London: Luzac, 1946), p. 93.

<sup>31</sup>Moret, *op. cit.*, pp. 12, 201.

<sup>32</sup>Thus Pyr. 2100a-c: "O. N., Horus has woven his tent over thy head; Set has stretched out thy canopy; be enclosed, O father, by the divine tent; thou art brought there in thy beloved places."

<sup>33</sup>Gardiner, *Eg. Gram.*, p. 74.

<sup>34</sup>E. A. W. Budge, "On the Hieratic Papyrus of Nesi-Amsu . . ." *Archaeologia* 52 (1890), pp. 535-563.

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<sup>36</sup>Budge, *Papyrus of Ani*, I, 152.

<sup>37</sup>Budge, in *Archaeologia* 52, 460.

<sup>38</sup>The theme is developed by Moret, *Hist. Orientale*, II, 502ff.

<sup>39</sup>See *National Geographic*, 1925.

## High Adventure

(Continued from page 243)

was in the last stages of repair—and some not repaired.

Colonel Cooke rode forth on his horse. His army uniform was well-kept, well-brushed, in violent contrast to the ragged men under his command. He did not seem to notice their wretched appearance. With pride his eyes swept the ranks—each company drawn up into a semblance of order behind its captain. His lieutenants, as an escort to him, sat their horses easily. Their fresh-scrubbed, newly shaved faces shone, and their uniforms matched that of their leader.

To the notes of the bugle playing "To the Colors," the flag was raised on the liberty pole—forty feet above the earth—high as a four-story building—its Stars and Stripes brilliant against the clear California sky!

The colonel cleared his throat. He read his last order:

"The Lieutenant-Colonel commanding congratulates the Battalion on their safe arrival on the shore of the Pacific Ocean and the conclusion of their march of over two thousand miles.

"History may be searched in vain for an equal march of infantry. Half

(Continued on page 262)  
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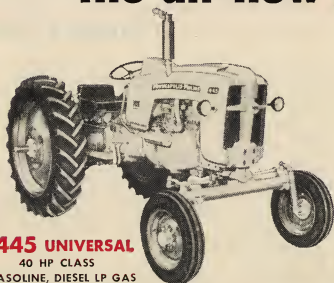
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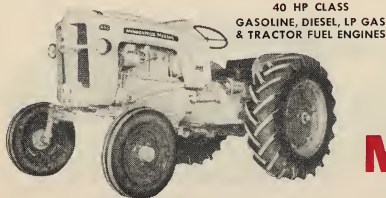
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## HIGH ADVENTURE

(Continued from page 260)

of it has been through a wilderness where nothing but savages and wild beasts are found, or deserts where, for want of water, there is no living creature. There, with almost hopeless labor we have dug deep wells, which the future traveler will enjoy. Without a guide who had traversed them, we have ventured into trackless tablelands where water was not found for several marches. With crowbar and pick and axe in hand, we have worked our way over mountains, which seemed to defy aught save the wild goat, and hewed a passage through a chasm of living rock more narrow than our wagons. To bring these first wagons to the Pacific, we have preserved the strength of our mules by herding them over large tracts, which you have laboriously guarded without loss. The garrison of our four presidios of Sonora concentrated with the walls of Tucson, gave us no pause. We drove them out, with their artillery, but our intercourse with the citizens was unmarked by a single act of injustice. Thus, marching half-naked and half-fed, and living upon wild animals, we

have discovered and made a road of great value to our country.

"Arrived at the first settlement of California, after a single day's rest, you cheerfully turned off from the route to this point of promised repose, to enter upon a campaign, and meet, as we supposed, the approach of an enemy; and this too, without even salt to season your sole substance of fresh meat. . . ."

As he concluded the order, a mighty cheer came spontaneously from the assembled men; hats were thrown into the air; and for a moment all men gave vent to their happy emotions in mighty shouts.

"Three cheers for Colonel Cooke," shouted someone!

"Hurrah! Hurrah! Hurrah!" The cheers were given with a will.

The colonel raised his hand; silence fell on the men.

"Men of the Battalion. This concludes your year of service, and you are now discharged from duty in the United States Army. However, the army still has need of you. If you will, I urge you to enlist for another

<sup>1</sup>Lieut. Colonel P. St. George Cooke  
P. C. Merrill, Adjutant

year. We offer you good terms. These will be explained by Lieutenant Stoneman to those who are interested. There is much work to be done here to insure the stability of our government. There is good land, and at the end of the year you will be able to settle on your own farms, long before settlers from the states. You'll get the best land. Think it over; we need you!"

"Dismissed," shouted the adjutant.

The men walked back to their camp. Jed heard talk on all sides as men discussed the proposition of the colonel. Should they stay and establish themselves, or should they now find their families and cast their lot once more with the Saints?

Jed found Standage sitting on a log in front of his tent quietly repairing an old saddle. Long strips of rawhide, thoroughly wet, lay across the log as he carefully sewed together torn parts of leather to make the saddle usable. Cox was mending a holster; Jed sat and watched him. Standage finally spoke.

"We've agreed we aren't going to enlist in the Army and that we're going home. There will be twenty others in our party. Each is quietly

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buying animals, for the minute we announce our need, the price will double or triple. I aim to use two of my horses for pack animals to carry the bedding and the grub and the tent. I am going to ride the mule. I'm fixing this saddle so I can use it. There's still an extra horse. Jed, we'd like very much to have you join us if you'd like to. You can ride the other horse.

"Before you decide," said Standage, "there are two other things you can do. You've proved you're a good workman and strong and able, so you could enlist in the Army or you can go with us as far as Sacramento and then work your way down the river to San Francisco and eventually get a ship for home—that will be a long wait, in my opinion—or you can go with us and meet our people in the Rocky Mountains. That's what we'd like you to do, if you care to. I bought this horse extra just in case you decided to go with us."

Jed was touched by Standage's concern. He thought of his mother and his home and his anxiety to see them once more.

"Do you think," he said, "that I might be able to get home if I go with you?"

"There is no doubt about it," replied Standage. "As the wagon trains of our people move west, there will be many groups going east on missions and to obtain supplies, and you can easily join one and get to the Missouri River. After that you can work your way to New York or Boston and take a packet ship home. Think it over, boy, and let me know."

(To be continued)

## As A Lamp To My Soul

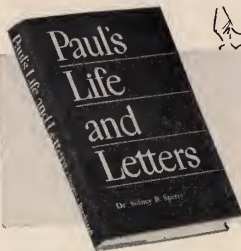
(Continued from page 233)

and listen to both sides of any dispute before I passed judgment. Her going out with a heavy basket and coming in with it empty disturbed me frequently. Who, I pondered, could be hungry in this fertile valley? And then I learned that she did not always carry food. Sometimes it was clothes, sometimes it was wool, and always, regardless of the contents of the basket, the Bible lay in the bottom. But only those who loved the word of God or wished to have it explained more fully to them ever knew the Bible was part of the basket. I learned about it when I lay sick with a fever, and Mrs. Gusty came with a jar of fresh, cold butter-

(Concluded on following page)

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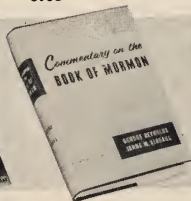
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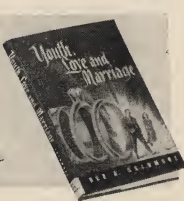
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## AS A LAMP TO MY SOUL

(Concluded from preceding page)

milk while my mother was attending to the morning chores.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them," she read softly. Then, the Bible back into its accustomed place, she went about her business. But the message lingered, and like many another person to whom she had read that blessed book, according perhaps to their need, I found myself looking to God with a new light.

Three years in college followed the high school graduation diploma, with short vacations in the valley. Yet the minute I had exchanged greetings with my beloved parents, and inspected my own lovely room, I found myself rushing across the green meadow to the Widow Gusty's home.

It was during those short visits that I learned what a stimulus the Bible was. As clear as day, the rules for right living were laid down. It was up to me to observe them and prosper by the observation. Because of that contact, my courage stood the test when temptations surrounded me.

Then came the day in my life when I stood before a cheering crowd in cap and gown. I was proud of the prestige I carried in the school, proud of the faultlessly groomed parents who stood when I received my diploma. Then suddenly my eyes wandered out into the audience, and my heart seemed to stop beating for a space. There, far back and well in the left corner, I saw a familiar figure in a gay print dress with a wicker basket on her arm.

The thought of what my friends might say when they learned the stranger in their midst was there on my account flashed through my mind, and instantly a flash of shame covered my face, then just as quickly vanished. And breaking out of line, I went running toward that lonely figure.

I knew the eyes of the whole class were upon me, but I had no feeling of shame as I went into the arms outstretched toward me.

"I never really expected you to come," I whispered.

"I had to come," she said softly. "Time wouldn't wait. I—I brought you the basket—and—and to make a request—that you carry it on in my place—"

With that I felt her body relax in my arms, and a moment later her great spirit had gone. She died of a malignant disease of which no one dreamed.

Now I am a successful farmer's

wife, who, no doubt, is sometimes considered queer because of the basket she persistently carries. But only those who have profited by the visits I carry on in memory of a precious friend know what the contents are, and through it find, as I did, a lamp for the soul.

*"There is no right way  
to do a wrong thing"*

*Richard L. Evans*

**H**ARDLY DOES it seem possible that a twelfth part of another year already has passed. But however swiftly or slowly time goes, it is still and always happiness that we pursue, whether we know it or not, whether we recognize it or not. But with poor decisions or thoughtless acts or utterances, some of us sometimes seem to clutter and confuse our lives—so much so that others wonder how we could do it. The mistakes of others may seem plain to us, especially after they have made them—plain, that is, on second sight. But our own mistakes don't always seem so plain, at least not before the moment of making them. They may seem plain immediately after. And a constant question of those who find themselves in avoidable difficulty is this: "Why did I do it?" A constantly recurring cry is this: "I don't know why I did it." Our failures are not planned. We don't deliberately set out to upset our lives. We don't deliberately seek unhappiness. But we do sometimes set our hearts on things we shouldn't have or seek some things we shouldn't seek. We do sometimes pursue the wrong things—or pursue the right things in the wrong way. We take chances and cut corners, and ignore the warning sense within us. We are entitled to direction, in many ways, and we do (or can) have flashes of perception that we should live for and look for and not ignore. This quoted sentence commends itself for earnest consideration: "There is no right way to do a wrong thing"<sup>1</sup>—and this we would well remember whenever we are tempted to cut corners or to set safe standards aside. Sometimes we may think that we see an acceptable shortcut. Sometimes we see others who seem to have found what they want (or what we want) by traveling a wrong road. But if we think so, it is simply because we don't know enough; because we haven't seen the end; because we don't know all the answers; because we don't know what they are carrying inside themselves. We cannot be sure that others have what they seem to have. We cannot know fully the price that other men pay. We cannot know fully the peace or satisfaction (or accusation) that others have inside themselves. But no matter what anyone else has or seems to have (and no matter what we ourselves have or haven't), this we can count on: "There is no right way to do a wrong thing."<sup>1</sup>

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<sup>1</sup>Author and source unknown.



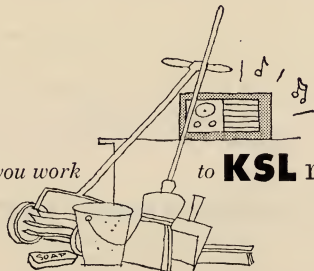
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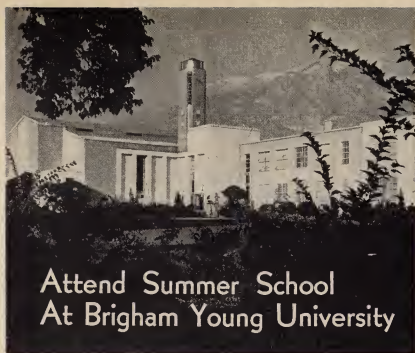


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## Ezra Taft Benson

(Continued from page 238)

in Logan, provided fine homes for his three families, traveled twice around the world, filled four missions for the Church, and assembled one of the best libraries and collection of oil paintings in Utah.

Flora's mother, Barbara Smith Amussen, was forty-two years younger than her husband. Born in Tooele, Utah, of Scottish pioneer parents, she is described by those who knew her as a "noble and angelic soul"—a woman without guile. Her husband died at the age of seventy-seven when their youngest daughter Flora was only a year old. Sister Amussen reared her family of six as a widow with tenderness and unusual understanding. The intimate and loving relationship between herself and Flora explains in considerable measure the ideal home life that is found today in the Benson home.

Ezra found the competition keen, for, in addition to her background and her winsome personality, Flora Amussen was a tennis star on the campus, president of the Girls' Athletic Club, a prize-winning student actress, vice president of the USAC student body, chairman of the Junior Prom committee, and a leader in many other activities. But Ezra pressed his courtship with tact and determination. Doubtless he was aided by the great confidence Flora's mother came to place in him. In 1921 this "inspirational and soul-satisfying courtship," as he once described it, was interrupted by a mission to Great Britain.

For two years Ezra preached the gospel ardently. In Newcastle, where he became president of the conference, he dressed in the plain clothes of a workman while preaching to the unemployed on the streets. The affection he won is indicated by recent reports from Newcastle that people still refer to him as "Our Benson." Not all of those who heard him were favorably impressed, however. On one occasion he and his missionary companion barely escaped a mobbing.

Throughout his two and a half years in England he corresponded with Flora Amussen. On his return he was eager to get married and settle down on the farm where he intended to spend his life. Flora consented on both points, but her idea of the timing of these events was rather different from his. She had

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come to see in Ezra Taft Benson all the qualities she admired. She was attracted by his clean and honest living, his wholesome manner, his sincere faith, his hard work, his desire to learn and to help his fellow men, and his determination to move ahead in the world. She was convinced that he would make an ideal husband, but he had not yet finished his education.

With remarkable resolution for a young woman of twenty-two, she talked quietly with her bishop, expressing her desire to go on a mission, hoping that in the meantime "T" would finish college. She believed that his college degree and her mission would better prepare both of them temporally and spiritually, for future responsibilities. She realized that he might decide not to wait two years—that he might change his mind—but she went ahead anyway. If their love would not stand this test, perhaps they were not meant for each other. She spent twenty months doing missionary work in Hawaii.

Again letters were exchanged, and Flora felt that her prayers had been answered when he wrote her that he had obtained his degree with honors from Brigham Young University and accepted a scholarship to Iowa State College. Incidentally, he had also been designated the "most popular man" at BYU. In reply to one of his letters, Flora said she would be happy to go with him to Ames and live on the seventy dollars a month his scholarship provided. They were married in the Salt Lake Temple on September 10, 1926, and left the same day for Ames, carrying all their possessions in a secondhand Ford pickup truck and camping out at night under a leaky tent.

On her marriage, Flora gave most of her share of the inheritance from her father, to her mother, who had suffered financial reverses, and to a missionary fund to be used later for her sons. At Ames the young couple supplemented their meager income with vegetables from the experimental farm. At the end of the school year, Ezra had received a master's degree and had been elected to Gamma Sigma Delta, the honorary society of agriculture, and Flora had taken special classes in home economics.

In the spring of 1927, a period of agricultural depression despite the booming prosperity of the nation as a whole, they moved to the farm in

(Continued on following page)

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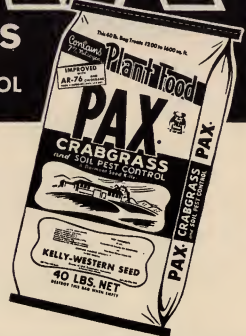
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## EZRA TAFT BENSON

(Continued from preceding page)

southern Idaho. Ezra and his brother Orval had purchased the family farm in 1923 while values were still inflated, and they had a struggle to keep up the payments. Nevertheless, they loved farming as a way of life.

Flora adjusted quickly to her new environment. Her chief interest in life was to support her husband in his work and his Church activities, to make a happy home, and to rear a family of fine children. She learned

to manage the household on a meager allowance, to cook for the threshers, and to meet every problem or emergency with calm assurance that everything would work out for the best.

Ezra and his brother were still in partnership when Orval was called on a mission in the fall of 1927—the farm income financing the mission. After Ezra had been on the farm only a year and a half, however, his neighbors found him so useful that the county commissioners literally

drafted him to serve as County Agricultural Agent. It was agreed he could continue to operate the farm, but this Ezra thought unfair, and the new job was so demanding that he moved to the county seat and gave his whole time to it.

Later when the farm partnership was dissolved, he found himself in debt because of depressed farm prices and the cost of his education. This took years for the young couple to pay.

As county agent, young Benson helped his neighbors to improve their stock, to rotate their crops, to kill off the crop-destroying rodents, and to organize co-operatives. Under the stimulus he supplied, the 4-H clubs of the area multiplied their membership more than fivefold. So successful were his efforts that in two years he was summoned to Boise as extension economist and marketing specialist at the University of Idaho's College of Agriculture.

Out of this work came a conviction that farmers could save money, improve their marketing and greatly advance their welfare through co-operatives. This belief became the central theme of Ezra Taft Benson's thinking about agriculture.

At Boise he helped to organize the Idaho Co-operative Council and became its secretary in 1933. One of the campaigns for which he was largely responsible made the Idaho potato famous throughout the land. In the five years that he held this post, the Idaho Co-operative Council became one of the most alert and progressive organizations of its kind in the country. Not satisfied with his own qualifications, Ezra Benson took time out for graduate work at the University of California in Berkeley.

Even in his busiest years, he worked in both ward and stake Sunday School organizations, and in the Young Men's Mutual Improvement Association. Warming young people to the Church was his hobby. As scoutmaster in the Whitney Ward, he built up a troop that is still remembered for its exploits and the influence it exerted on the lives of its members. A chorus composed of twenty-four Scouts and directed by a future apostle won a stake-wide contest and went on to compete successfully with six Cache Valley choruses in the Logan Tabernacle. To this day Elder Benson has continued his interest in scouting and is a member

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of the National Executive Board of the Boy Scouts of America. In 1955 he was awarded the honor most appreciated by scouters the world over—the Silver Buffalo. It was a great thrill to him when his sons Reed and Mark became Eagle Scouts.

In 1932 Elder Benson became superintendent of the YMMIA in Boise Stake, three years later first counselor in the stake presidency, and in 1938, while still in his thirties, president of the Boise Stake. Bringing to the stake the same energy, devotion, and organizing ability that he gave to the co-operative council, he won the attention of the Church Authorities in Salt Lake City.

At the age of thirty-nine he was asked to go to Washington for consultation with the heads of the National Council of Farmer Co-operatives, which speaks for 2,500,000 farmers and 5,000 co-ops throughout the nation. After looking him over and questioning him, the board of trustees offered him the position of executive secretary of that organization, a direct tribute to the work he had done in Idaho. Though he was thrilled by this unsolicited bid for his services, he did not wish to accept it. As he understood it, the job would entail lobbying by the use of cocktail parties, which would not be compatible with his religion.

"Mr. Benson," Judge John D. Miller, head of the group, replied, "that is why we selected you. We know what your standards are." With full assurance from the board that he would not be expected to seek an understanding of agricultural problems over cocktail glasses, he was delighted to accept the position, but only after consultation with the First Presidency and his wife.

Washington broadened his view of agriculture to national proportions. Soon he was speaking as authoritatively and convincingly of national farm problems as he had previously spoken of Idaho and intermountain farm problems. In five "happy, profitable, never-to-be-forgotten years," he won the confidence not only of the great farm organizations but also of legislators, government officials, and business leaders.

In 1943 a large regional co-op offered to multiply his salary by more than three—a figure that shocked him. Elder Benson waited until he could discuss it with the Brethren in Salt Lake City. For three years he had been the first president of the

Washington, D.C., Stake, and the new job would take him away from the capital. On his trip to the West, he visited Charles C. Teague, President of the National Council of Farmer Co-operatives, at his home in Santa Paula, California. As they left, Mr. Teague said, "We know you've had opportunities to go elsewhere, but we want you to stay with the NCFC. All you need to do is to name your figure." Elder Benson replied that he did not wish to leave the work he was doing. "I love the co-operative movement," he said. "I believe in it. It squares with my philosophy of

life, my religious philosophy." He promised to let Mr. Teague know when he reached a decision.

In Salt Lake City, he hoped to get the advice of President David O. McKay of the First Presidency.

When he telephoned to President McKay on July 26, 1943, the latter said that President Heber J. Grant wished to see him. Sister Grant welcomed them and said that the President was waiting in the bedroom. Still weak from his illness, he was lying down. As Elder Benson approached the bed, President Grant

(Continued on following page)

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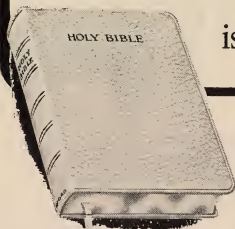
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## Ezra Taft Benson

(Continued from preceding page)

took his right hand in both of his and seemed to look into the depths of his soul. "Brother Benson," he said, "with all my heart I congratulate you and pray God's blessings to attend you. You have been chosen as the youngest apostle of the Church."

Taken completely by surprise, Ezra Taft Benson felt as if the earth beneath him were sinking. Many times he had felt a longing to spend his full time in Church work, but he had not dreamed of high office in the Church although it was learned later that his mother-in-law, who passed on before his calling, had premonitions of his appointment. He put aside completely thoughts of the new job that he had come to discuss with the Brethren.

The Bensons were for the first time in their married lives out of debt, having just completed the payments on their home. This represented all their material accumulations since their marriage, with no opportunity for any savings to be put aside. The children all agreed they must work to put themselves through college. This was no new experience for the Bensons and their family. They would continue working hard as they had always done.

Elder Benson was sustained in his new position by the priesthood leadership and membership of the Church at the October conference in 1943.\* He was ordained and set apart by President Heber J. Grant on October 7th. His first address as an apostle gives us an indication of the spirit in which he took up his ministry. He began by saying:

My beloved brethren of the priesthood, my heart is filled to overflowing with gratitude as I look into your faces this day—a day which I shall never forget.

I am grateful beyond any power of expression for the blessings which have come to me and particularly for the great honor that has come to one of the weakest of your number. I love this work. All my life I have had a testimony of it and a love for the leaders of the Church and for the priesthood of God. I know that it is true and no sacrifice that you and I can make is too great for this wonderful work in which we are engaged.

With the farewell blessings of Mr. Teague and the Executive Committee of the National Council of Farmer

\*This was one of the limited general conferences held by the Church during World War II. Only the priesthood leadership of the Church were invited to attend. Within three months, however, Elder Benson had been sustained in his new calling at the quarterly stake conferences.

THE IMPROVEMENT ERA



Co-operatives, Elder Benson severed his connection with that organization the following May and was presented with a framed scroll which referred to him as "a man without peer in his field of activities."

A few months after the end of World War II, Elder Benson was chosen to restore contacts with the Saints in Europe as president of the European Mission. His task was to organize the shipments of clothing, food, and bedding for the Saints in Europe, to reorganize the missions, to prepare the way for new missionaries from the United States, and to restore the bridge of spirituality between the Old World and the New.

Elder Benson arrived in London on February 4, 1946, only three weeks after his appointment had been announced. On the following Sunday he held a conference of the joint branches of the London District. On Monday he flew to Paris to purchase vehicles for the distribution of food and supplies.

During the next two weeks Elder Benson also visited the Netherlands, Danish, Swedish, and Norwegian missions, often changing trains several times in the course of a day and taking to Army trucks to get across rivers where railway bridges had been bombed out. Elder Benson conferred with dozens of Church and civil leaders, arranged for the distribution of food, and surveyed the spiritual conditions of the missions and branches. In March he began another tour, this time holding many conferences.

Before entering Germany, Elder Benson had wondered what kind of reception he would have. The answer to his anxiety came at Karlsruhe where a group of Saints prolonged their meeting in a partly bombed-out building for two hours waiting for him to arrive. When the happy reunion finally took place, almost the entire audience was in tears. As this was the first time in six or seven years they had had an opportunity to greet a representative from Church headquarters, they insisted that the meeting be extended and that, at the conclusion, everyone should have an opportunity to shake the apostle's hand before leaving.

Permission to enter Germany had been most difficult to obtain. The occupying military authorities had laid down a rule against the admittance of anyone not connected with

(Continued on page 282)

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# Melchizedek Priesthood

## Melchizedek Priesthood Reports (Continued)

### *Explanation of Monthly Quorum Business Meetings*

The number of letters sent to the general Melchizedek Priesthood committee seems to indicate that some quorum presidencies do not understand what is meant by the monthly quorum business meetings, so a short explanation is hereby given.

A monthly quorum business meeting is held for the purpose of presenting and conducting all quorum business of various types which may arise within that particular quorum or unit. Preliminary exercises, consisting of an opening song, prayer, and, possibly a musical number, are first conducted. Then the major part of the time of the meeting should be utilized by the priesthood officers and members in conducting quorum business. Most Melchizedek Priesthood quorums have sufficient business to occupy the entire monthly meeting. If under certain conditions there is not enough business, the responsibility would rest upon the quorum presidency or unit leaders to provide interesting and instructive material to occupy the remainder of the meeting profitably.

In the weekly group or quorum meetings held each Sunday, with the exception of the Sunday which may be set aside for monthly quorum meeting, the time should be devoted exclusively to studying the course of study prescribed by the general priesthood committee for the Melchizedek Priesthood members throughout the Church. In each of these meetings, at least forty-five minutes' time should be devoted to the presentations and discussion of the priesthood lesson.

There may be occasions, however, when items of business become urgent and need to be considered in the weekly meeting. If such a situation should arise, as little time as possible should be occupied in the weekly meeting. Complaints have been made by quorum members to stake presidencies, and at times to the General Authorities, to the effect that certain quorum presidencies hold a business

meeting each Sunday and thereby rob the priesthood members of valuable class period time which should have been devoted to studying the gospel. Melchizedek Priesthood quorum presidencies are hereby cautioned to watch this condition carefully and avoid depriving quorum members of their right to discuss week after week their Melchizedek Priesthood lessons outlined in the prescribed course of study.

All Melchizedek Priesthood quorums and units throughout the stakes of Zion, with a few possible exceptions, are once again instructed to hold their monthly business meetings regularly and consistently. It is suggested that the general Church pattern be adhered to as closely as possible.

### *Seventh—No. 10—Number of Quorum Presidency Council Meetings Held During Month*

When all Melchizedek Priesthood quorum presidencies are holding their council meetings at least once each week in harmony with instructions previously given in the *Melchizedek Priesthood Handbook* and also in *THE IMPROVEMENT ERA*, item number ten—which reports the number of presidencies meetings held—will correspond with the number of weeks in the month.

The General Authorities take this opportunity to express appreciation to the numerous quorum presidencies throughout the Church who hold their weekly council meetings regularly. During the past two or three years a marked improvement has been made along this line; however, reports indicate that there are still quorum presidencies who do not hold weekly council meetings regularly. The General Authorities urge that from this time forward all Melchizedek Priesthood quorum presidencies hold council meetings at least once each week and more often if the needs should require it.

An article in *THE IMPROVEMENT ERA*, April, 1954, entitled "Melchizedek Priesthood Presidencies Meet-

ings," outlined in detail what business should be carried forward by Melchizedek Priesthood presidencies in each of the thirteen weeks each quarter in their weekly council meetings. It is suggested that stake presidencies call this article to the attention of the Melchizedek Priesthood quorum presidencies and strongly urge them to put forward a renewed determination to hold regular weekly council meetings. It is by following this course that priesthood presidencies and members will rise to the greatest possible heights in priesthood work, and thereby Melchizedek Priesthood quorum presidencies will be strengthened in magnifying their callings as servants of God. Thus they will prove to be more faithful in helping to build up the kingdom of the Most High. For the convenience of Melchizedek Priesthood quorum presidencies and unit leaders, an outline of the suggestions regarding presidencies council meetings, summarized from the *ERA*, is given here.

First week—Make preparations for monthly quorum business meeting.

Second week—Solving problems of quorum members: inactive member lists to be available and utilized.

Third week—

- a. Presidency council meeting.
- b. Meeting with standing committees.

Fourth week—

- a. Presidency council meeting.
- b. Meeting with group leaders and Melchizedek Priesthood teachers.

Fifth week—Quarterly presidency council meetings:

- a. Presidency council meeting.
- b. Meeting with quorum and group secretaries.

Following is a summary of business to be conducted as Melchizedek Priesthood Presidency council meetings:

1. Teachers for the Melchizedek Priesthood quorums and groups are selected.

2. Preparations for the quorum meetings, including the monthly business meeting, are made.

3. Quorum standing committees are set up and the work of these committees supervised at this meeting.

THE IMPROVEMENT ERA



4. Reports of the activities for the standing committees and assignments to these committees are made.

5. Quorum presidencies regulate group organizations at these meetings.

6. Quorum presidencies are to devise ways and means to get every member in their respective quorums active in Church work and living all of God's commandments.

7. The economic welfare of quorum members should also be a matter for consideration.

8. Supervision and direction to quorum and group secretaries should be given at these meetings.

9. The social program of the quorum is to be planned.

10. Quorum projects are formulated.

11. Minutes of previous meetings are read and approved.

12. Unfinished business is carried forward.

13. Other items of business not mentioned in this outline could be taken care of at these meetings.

In summary: The Melchizedek Priesthood presidencies council meetings are the preparatory meetings which make priesthood quorums function effectively for the benefit of every quorum member. These meetings are indispensable to the success of the quorums.

#### *Eighth—No. 11—Number of Quorum Socials Held This Year to Date*

It is suggested that all Melchizedek Priesthood quorums hold socials at least quarterly; i. e. four times a year. This instruction has been followed by some of the quorums and appreciation is expressed for this achievement. The Melchizedek Priesthood reports received by the general priesthood committee indicate that there are many quorums in the Church which are holding socials only once or twice each year. The distressing thing, however, is the fact that the reports also indicate that a number of quorums are holding no socials. Where such is the case, the presidencies are strongly urged to rectify this condition immediately and provide their quorum members with an adequate social program.

Again, the general priesthood committee of the Church advises Melchizedek Priesthood presidencies as well as unit leaders throughout the entire Church to take full advantage of the great blessings which come to priesthood holders, especially to as-

sist in reactivating the less active ones, by putting into full operation the social program as recommended by the General Authorities. May we encourage you to put this program into effect more thoroughly, following the instructions of holding Melchizedek Priesthood quorum or unit socials at least quarterly.

#### CONFIDENTIAL ANNUAL REPORT

##### *First—Tithepayers and Contributions to the Tithing Account*

Questions arise frequently among priesthood holders regarding the payment of tithing. Those who are counted as tithepayers (full tithepayers) are those who pay one-tenth of their increase or income annually; in other words, one-tenth of what they make is contributed as a tithe unto the Lord. Those who make contributions to the tithing account pay less than one-tenth of their annual increase or income, making certain deductions, such as living expenses,

before tithing their income. Priesthood holders have asked if contributions to the Church welfare, to building funds, to missionary funds, to fast offerings, and other similar church contributions are counted to make one a tithepayer (a full tithepayer). The answer is, No! All of those contributions are asked for in addition to the one-tenth, each contribution carrying with it its own special blessing from the Lord. What has usually been regarded as a part tithing is listed on the reports as "a contribution to the tithing account."

The general priesthood committee strongly urges all Melchizedek Priesthood officers, as well as those who hold office in any of the church organizations, to become tithepayers (full tithepayers) immediately. As a matter of fact all men throughout God's Church and kingdom who hold the Melchizedek Priesthood should obey this commandment and assure themselves the blessings derived therefrom.

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## THESE TIMES

(Concluded from page 210)

southern paraphernalia of the segregation issue in the background. In the pre-convention campaign, evidence will emerge of compromise. Efforts at agreement will be made to calm all voters of the south (and north). The platform-building at the conventions will also probably highlight (or screen) this same phenomenon. The moral issues involved will, in short, be submerged under layers of political adjustment. This age-old and socially essential process (quite to be expected) constitutes a main problem for the Republican managers. Their goal will be to allay the issue, but not so successfully as to permit Democratic unity. The Democratic managers, on the other hand, must either so allay the issue as to permit Democratic unity (and Republican frustration), or perhaps persuade the Lehmans, Humphreys, and Morses to rally behind a "Southern Democrat" as the party nominee.

Such a Democrat would not necessarily have to be from the South, but he would have to give essential reassurance to such Southern leaders as Governor Byrnes, Senator Strom Thurmond, and the others. If such a man could be found, the party might be maintained intact for 1960, and rebuilt. This could strain some northern Democratic tempers to the breaking point.

But Democratic strategy will undoubtedly consider this goal, as well as the immediate problem, in 1956. The ability to compromise great differences is a major test of a political party. The Democrats face the hardest test in 1956.

Other things remain to concern the two great American parties in 1956. One, neither can afford to forget, especially the leadership, is the responsibility borne to the people of the world. It is easy to become preoccupied with the prickly issues of practical, domestic politics. It is difficult to rise above them, to gain perspective for the long, hard haul. The ever-present dilemmas can yield to principle. Principles forgotten leave men and politics awash in the flotsam of the ages without sail or compass. As guideposts and as beacons for the people of the world, it will be well to review the issues and candidates of 1956 in the light of these words:

*"We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."*

Here are some old words that will always carry challenge, including challenge to political parties in these times.



# The Presiding

## Study Guide for Ward Teachers

April 1956

### Advantages of Storing a Year's Supply of Food

**P**ARTIAL PROTECTION against the hazards of our times, and qualifying for blessings which follow obedience to counsel are two of such advantages.

Ours is a highly specialized society. For practically every necessity, we depend upon many processes. For our bread, we depend upon the merchant, the baker, the miller, and the farmer, each of whom in turn depends upon machinery manufacturers, power companies, gasoline and oil producers, railroads and other carriers. So interdependent are our operations that the crippling of a few industries could bring our whole economy to a standstill. What would happen if our key railroad centers, central power plants, major gasoline refineries, and water systems were disabled? How long would supplies in food markets meet the needs of population centers? The answer is obvious. The probability of such a calamity depends upon (1) the existing potential to knock these centers out, and (2) whether the potential will be used. Nuclear bombs and the facilities to deliver them answer the question as to potential. History—Pearl Harbor, for example—tension between the nations, and what the scriptures say about the destruction to precede the second advent of the Savior, answer the riddle as to whether the potential will be used.

The counsel of Church leaders has been, from the beginning, to lay away in the days of harvest sufficient food to last until next harvest. Through the present welfare plan, this counsel has been carried throughout the Church. When the day comes that we must live from our own resources, no one can truthfully say he has not been warned.

To the argument that the amount which could be put away, by such a small minority as we constitute, would be negligible, it may be said that our security does not lie alone in the hoarding of supplies but in obeying counsel. The strength to preserve Israel, with Pharaoh's hosts behind, and the Red Sea before them, was not in their military establishments or in their navigation equipment. It was in the power of God. Because they were where the Lord had told them to be, he preserved them. It was the power of God, brought into action by the faith of the widow at Zarephath, evidenced by her willingness to divide with the Lord's servant what she thought was her last morsel of food, that preserved her and her house through the famine.

"The earth is the Lord's, and the fulness thereof; . . ." (Psalm 24:1.) He fed Israel with manna; he sent the seagulls to preserve the crops of our fathers; he has power to preserve us. It is his purpose to provide for his Saints, but it must be done in his way, and he has prescribed the way. If we refuse to follow it, we shall be on our own. If we do as he has directed, we may, with confidence, rely upon his power to preserve us.

### INTRODUCTION OF STUDY GUIDE FOR MAY 1956

#### Honoring the Priesthood

The Lord has issued two divine injunctions to every holder of the priesthood showing the way by which he may honor the holy priesthood and hold it sacred:

First: Learn his duty in whatever office of the priesthood he may hold.

Second: Act in all diligence in whatever office he may be appointed.

Reference: (D & C 107:99-100.)

### AWARD RECORDS

Following is the record of awards for 1955 approved during January and February 1956:

Stake Awards .....	8
Ward Awards .....	344
100% Seals .....	2,052
Priests .....	3,289
Teachers .....	3,425
Deacons .....	4,613

Total Individual  
Awards .....11,327

### Ward Teaching

## Discernment Is Guide to Successful Teaching

**O**NE OF THE most precious gifts for ward teachers to seek is discernment. Bruyere aptly described the value of this noble gift in these words:

After a spirit of discernment, the next rarest things in the world are diamonds and pearls.

The blessing of a discerning spirit is not equal in all teachers. Some are endowed with greater capacity to exercise this wonderful gift than are others: But it is a talent that can be acquired if it is sincerely sought. It is not a single quality but a blend of many virtues. Spiritual in nature, it will increase the ability of ward teachers to understand accurately the true character and honest motives of those whom they teach.

Discernment is a penetrating power that enters into matters beyond the reach of the senses; it is characterized by superior comprehension. It provides the teacher with the ability to look into the heart with depth of understanding and makes him fearless in the performance of duty; it reveals the evil intentions of those who would deceive.

Conversely, discernment has the vision to recognize sincerity and integrity; it is sympathetic to those who are distressed; it manifests genuine compassion for the unfortunate and demonstrates the value of refinement. With full exercise of the gift of discernment, there is less chance of offense. Discernment is one of the most useful guides to successful teaching.

### THE IMPROVEMENT ERA





## Celebrating the Anniversary of the Restoration of the Aaronic Priesthood

**T**HE PRESIDING BISHOPRIC, with the approval of the First Presidency, announces Saturday and Sunday, May 12 and 13, as the dates on which to commemorate the restoration of the Aaronic Priesthood.

On May 15, 1829, in answer to prayer, the resurrected John the Baptist appeared to Joseph Smith and Oliver Cowdery on the banks of the Susquehanna River near Harmony, Pennsylvania. He laid his hands upon their heads and conferred upon them the Aaronic Priesthood. (See D & C, Sec. 13.)

It is suggested that adequate and careful preparation be made for the activities of May 12 and 13. It is important that all who participate be aware of the purpose of the commemoration.

Saturday, May 12, should be devoted to pilgrimages to historical spots, trips to industrial plants or places of culture or to outdoor athletic activities in parks or recreational areas.

Because of traffic hazards we suggest that any necessary traveling be done in buses that are insured for the protection of the passengers. It is well, where private cars are used, that they not travel in a caravan and that safety precautions be carefully considered.

The outdoor events may be planned on a ward or stake basis with the Aaronic Priesthood under twenty-one and the senior members holding joint or separate outings.

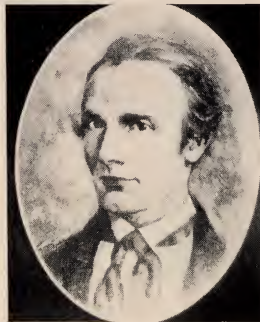
Where the events are to be conducted on a stake basis, the stake committee or committees should meet in council with the bishoprics and ward leaders to formulate program and promotional plans. The logical time for this meeting would be during the April stake leadership meeting. In the programing, care should be taken to provide activities that will interest men as well as boys if both groups are included in the same celebration plans.

While approval is given to hold separate outings for senior members of the Aaronic Priesthood and the young men under twenty-one, we suggest the advisability of a combined outing with a variety of activities to fit the desires and interests of the various age groups.

Where it is impractical to hold outings on a stake basis or where a ward is isolated from the stake center, we suggest outings on a ward level be held. Every Aaronic Priesthood bearer should have the opportunity to attend



Joseph Smith



Oliver Cowdery

Joseph was twenty-three and Oliver twenty-two when John the Baptist conferred upon them the Aaronic Priesthood, May 15, 1829.

either a stake or a ward outing on May 12.

The Sacrament meeting on Sunday, May 13, is to be devoted to an appropriate Aaronic Priesthood program in each ward. Care should be given in assigning those who are to participate, and help, where necessary, should be given those assigned. This meeting when properly prepared should be a spiritual feast.

Every Aaronic Priesthood bearer in the ward should be expected to be in attendance at this meeting.

Where stake quarterly conferences are held on this week end, it will be necessary to advance or delay the program one week.

### PROGRAM FOR SACRAMENT MEETING May 13, 1956

Theme—The Priesthood Contributes to a Richer Life

1. Opening Song, "We Thank Thee, O God, for a Prophet"—Congregation.
2. Invocation, by a member of the Aaronic Priesthood under twenty-one.
3. Sacrament song.
4. Administration of the Sacrament by members of the Aaronic Priesthood.
5. Aaronic Priesthood or youth chorus, "An Angel from on High." (At the conclusion of the chorus, the accompanist will continue to play the melody as soft background music during the reading to follow.)
6. Reading of the account of the restoration of the Aaronic Priesthood as

recorded in the writings of Joseph Smith, 2:67-74 in the Pearl of Great Price by a carefully selected reader who holds the priesthood. (The reader and accompanist should rehearse together for an effective presentation.)

7. "I Am Respected by my Associates When I Honor my Priesthood"—address by a deacon under twenty-one—five minutes.

8. "By Bearing the Priesthood I Am Given Many Opportunities for Service"—address by a teacher under twenty-one—five minutes.

9. "The Priesthood Contributes to my Happiness by Providing Me with Fine Associations and Worthy Objectives"—address by a priest under twenty-one—five minutes.

10. "My Activity in the Priesthood Has Contributed Greatly to Happiness in our Home"—address by a senior member of the Aaronic Priesthood—eight minutes.

11. Aaronic Priesthood chorus: "Love At Home."

12. "Our Son's Activity in the Aaronic Priesthood Has Been a Source of Joy to Us"—by a mother—eight minutes.

13. "My Work With the Men and Boys Who Hold the Aaronic Priesthood Has Contributed to the richness of my Life"—by the president of the Aaronic Priesthood, the bishop.

14. Aaronic Priesthood chorus: "Come All Ye Sons of God."

15. Benediction by a senior member of the Aaronic Priesthood.



Jean Jensen

## Jean Jensen's Easter Planning

Light of the morning is gilding the sky,  
Shades of the night-time are now passing  
by;  
Earth is awak'ning from darkness and  
gloom,  
Jesus has triumphed o'er sin and the tomb.  
(C. D. Martin.)

"If each of us will have that song in our hearts and perhaps on our lips as we prepare our Easter meals, what joyous occasions they will be. Easter is a glorious day for all mankind. From the sunrise services and Sunday School to the last Sacrament meeting, we will be rejoicing in the great promise of the resurrection.

"Knowing how busy we will all be, I am planning to prepare our meal on Saturday so that all the family can enjoy being together on Easter Sunday without a lot of work and last minute preparation."

And so it is that Jean Anderson Jensen, wife of L. Marcus Jensen and mother of five, is planning for her family's Easter. And all her planning is centered about the most important activities of the day—Church, and family togetherness. In trying to decide upon a color scheme to make Easter dinner an especially festive one, Jean remembers that this is the time when nature's colors are rich with all the softness and freshness of spring. She has chosen yellow as the basic color because to her it symbolizes sunlight and represents the glorious light of the gospel. "Then we will choose pink because of the beauty of the dawn," she says, "and will blend with these the other beautiful spring pastels."

For part of the table trim Jean explains that prior to Easter they will save all their eggshells, wash them, remove the lining, and then dye them. She says that she and the youngsters then will pull the buds from three cloves and use china cement in gluing these whole cloves on each half shell, making three legs. "Now we have little favors in pretty Easter colorings which can be used to hold nuts, Easter eggs, candies, or little spring violets."

If Jean were going to serve the dinner buffet style, she says she would use her pretty yellow cloth, but inasmuch as this will be a family dinner the younger children will make placemats out of heavy white wrapping paper or cardboard, cutting the mats in shapes according to their own originality: Easter eggs, baskets,

Easter bonnets, bunnies, or baby chicks. These may be colored for further effectiveness.

"For our Easter centerpiece we will gild a small branch and hang varicolored Easter eggs to the branches. First, of course, we will blow the egg from the shell, color and decorate the shells to taste, and hang by ribbons to the branches. For variety in size, halves of eggshells may also be used. The tree should be put in a firm base, such as molding clay, or foam, covered with Easter basket grass or small flowers, and gaily placed as the table decoration."

When anyone asks Jean where she learned to cook, she claims that much of her training came from her mother. It is therefore understandable that she would want to give a similar stimulus to her own children.

—Photographs by Hal Ramel Studios



Clever little "Easter bunnies"—whiskers and all—in a tasty surprise salad.

THE IMPROVEMENT ERA





Colorful Easter egg tree and nut cup.

"At least my desire to be a good cook was kindled in Mother's kitchen, and the determination to excel has continued with me." One of the big lessons she learned was to appreciate good food because her mother always bought the best, even if other things had to be sacrificed to do so. "Good food is an investment," counsels Jean. "I would rather spend money on food than on medicine."

While we were talking, young Larry came bounding up from the basement with a typically youthful declaration, "Hey, Mom, I'm hungry! May I have some prunes?" I couldn't help noticing that he didn't ask for cookies or bread and jam. Then I learned that at one time Jean and Marc had been beset by excessive dental expenses for the children. They took account of the situation, and Jean explains that "Today, instead of buying candy, I buy prunes, raisins, and figs, and always have on hand crisp carrot and celery sticks, and there has been a big change in our dental bill."

Aside from decor planning, Jean has given some forethought to her Easter dinner menu. Recognizing the impatience of children for their din-

(Continued on following page)

That "Yeast-Riz" Crust is M-m-magnifico!



# Macaroni Bravissimo



## "YEAST-RIZ" CRUST

Scald  $\frac{1}{4}$  cup milk. Stir in  $\frac{1}{4}$  cup shortening, 6 tablespoons sugar and  $\frac{1}{4}$  teaspoon salt. Cool to lukewarm. Measure into bowl  $\frac{1}{4}$  cup warm (not hot) water. (Cool to lukewarm if compressed yeast.) Add 1 package or cake Fleischmann's Yeast, active dry or compressed. Stir to dissolve. Stir in lukewarm milk mixture, 1 beaten egg, and  $1\frac{1}{2}$  cups sifted enriched flour. Beat until smooth. Stir in an additional  $1\frac{1}{4}$  cups sifted enriched flour (about). Knead. Let rise until doubled in bulk, about  $1\frac{1}{2}$  hours. Punch down; divide into 3 pieces. Roll each into 10-inch circle. Press firmly into 9-inch pie pan. Press edge with tines of fork. Brush with 1 slightly beaten egg white. Let rise until doubled in bulk, about 20 minutes. Prick with fork. Bake in oven at  $350^{\circ}$  F. for 8 minutes. Do not brown. Fill and bake—or store until ready to use. To store crusts,

cool, stack and wrap in foil. Hold in refrigerator 1-10 days. Makes 3.

### MACARONI BRAVISSIMO

In boiling salted water cook 2 ounces elbow macaroni until tender (about 10 minutes). Drain and rinse. Mash and drain 1 No. 2  $\frac{1}{2}$  can tomatoes. Over low heat melt 2 tablespoons Blue Bonnet Margarine. Add to melted margarine and blend thoroughly 2 tablespoons enriched flour,  $\frac{1}{2}$  teaspoon salt and 2 teaspoons grated onion. Gradually add  $\frac{1}{2}$  cup milk, stirring constantly to keep mixture smooth. Bring mixture to a boil, stirring constantly. Add  $\frac{1}{2}$  cup cubed Cheddar cheese. Stir until cheese is melted and sauce is smooth. Fold in cooked macaroni and  $\frac{1}{2}$  cup of the canned tomatoes. Pour into "Yeast-Riz" Crust. Top with remaining tomatoes. Sprinkle on top 2 tablespoons toasted slivered blanched almonds. Bake in moderate oven at  $350^{\circ}$  F. 15-20 minutes. Serves 4-6.

## New idea for a thrifty, tasty main dish

"You've never tasted anything quite like this rich, fluffy 'yeast-riz' crust," says Mrs. Dale Ruse, prize-winning cook of Spring Valley, California. "You can bake it ahead, brown it days later with any of a dozen luscious fillings."

And make the delicious crust with Fleischmann's Yeast—the kind prize-winning cooks depend on. It's really easy to use and rises fast every time. Use the cake yeast—or the handy dry yeast that keeps for months on your shelf.



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## KNOW YOUR LDS COOKS

(Continued from preceding page)  
ner, she expects to heat some tasty tomato juice by adding from one to two tablespoons of sugar to each quart, top each cup with a rosebud of whipping cream, and serve it in the living room while she makes final meal preparations. Of course there will be a tray of dip chips and crackers along with a bowl of the family's favorite cheese dip.

### Cheese Dip

- 1 can minced clams, drained
- 1 8-ounce package Philadelphia cream cheese
- juice from minced clams
- 1 green onion, minced

Season to taste with lemon juice or garlic salt.

Blend just enough clam juice with the cream cheese to obtain desired dip consistency. Then add drained clams, onion, seasoning, and blend.

While Marc and the younger Jensens are enjoying this, Mother will take from the oven a chicken-rice casserole, the recipe for which was given Jean by a friend at a square dance potluck dinner.

### Chicken-Rice Casserole

- 1 cup long-grained rice
- 2½ cups boiling water
- 1 teaspoon salt
- 1 teaspoon vinegar or lemon juice

Bring the 2½ cups water to a boil in a double boiler, then add the rice, salt, vinegar or lemon juice slowly so water does not cease boiling. Cover and cook until rice is tender and has absorbed the water but do not allow it to get too soft.

- 2 cups diced chicken (or tuna if desired)

- 1 can cream of mushroom soup
- 1 can cream of chicken soup
- 1 6- or 8-ounce can button mushrooms
- 1 cup evaporated milk
- 1 cup water
- buttered bread crumbs
- sharp cheddar cheese, grated, sprinkled generously

Place cooked rice in casserole and add the chicken, both cans of soup, mushrooms, and evaporated milk. Mix together lightly with a fork and bake with buttered bread crumbs and grated cheese sprinkled over the top. Although many people enjoy this without further seasoning, Jean suggests you may desire to flavor to your taste. Bake in 375° F. oven until it is bubbly and completely heated. A shallow two-quart casserole dish is recommended.

If you are wondering how to use the many hard-boiled Easter eggs, our cook suggests slicing some of them over the top of the casserole before serving. The beauty of this recipe is that it can be made up the day before and slipped in the oven to bake after Sunday School or Church.

With the casserole Jean will serve a special

### Easter Bunny Surprise Salad

- 2 packages lime gelatin
- maraschino cherries
- coconut
- blanched almonds
- whole cloves
- 1 large package Philadelphia cream cheese
- pear halves
- whipped cream or cottage cheese

Set gelatin according to directions. Prepare the cream cheese as desired for pear stuffing. Chopped dates and pecans are suggested. When jello is set, scramble with a fork and spread on serving tray. This will be the "grass" for "bunnies" made of stuffed pears. With the stuffed side down, the narrow part of pear will represent the bunny nose, which is made by two tiny pieces of maraschino cherry. The whiskers are of coconut, the ears of blanched almonds, and each eye of one whole clove. The tail of the bunny is of whipped cream or cottage cheese. Face all the "bunnies" to the middle of the serving platter where they will nibble on a mound of shredded carrots. Garnish salad tray with greens of your choice.

"For color and vitamins at our Easter table," Jean continues, "we will have a relish tray of carrot sticks, radish roses, celery (if still available), and we'll devil some Easter eggs."

"The rolls will be set the day before, molded, and placed in the refrigerator until three hours before baking. This recipe was given me by a friend in a monthly book review club."

### Refrigerator Rolls

- 2 yeast cakes
- or 2 packages dry yeast
- ½ cup lukewarm water
- 1 can evaporated milk (1¼ cups)
- 1 cup hot water
- ½ cup sugar
- 1 tablespoon salt
- 2 well-beaten eggs
- 5 cups flour
- soft butter, margarine, and shortening

Dissolve the yeast in the lukewarm water. In a large mixing bowl put evaporated milk, hot water, sugar, salt,

THE IMPROVEMENT ERA



and the well-beaten eggs. Gradually sift the flour in, beating well after each addition. The mixture will be sticky. Allow to rise until double in bulk. Turn onto floured board (1 cup flour). Roll with rolling pin or pat into circle and spread with soft shortening; fold into half circle and spread with soft butter; fold again and spread with soft margarine. Handle quickly and lightly. Cut with cookie cutter or small glass, fold or pat into desired shape and place on greased baking tin or in small muffin tins. Place in refrigerator at once and remove three hours before baking. Bake at 425° F. 8 to 10 minutes.

"My children love a smooth pudding Grandma Sarah Anderson makes called Spanish Cream, and Marc's favorite cake is Prunella, so we will probably have these for our Easter dinner dessert."

#### Spanish Cream

- 2 packages gelatin
- 1/2 cup cold water
- 1 quart milk
- 3 egg yolks, well beaten
- 1 cup sugar
- 1/4 teaspoon salt
- 3 stiffly beaten egg whites
- 1 teaspoon vanilla
- 1/4 teaspoon lemon extract

Dissolve the gelatin in the cold water. Scald milk in double boiler, add well-beaten egg yolks to which have been added the sugar and salt. Mix together well, cook and stir until mixture thickens. Then add the dissolved gelatin. Remove from heat and add stiffly beaten egg whites, vanilla, and lemon extract. If desired this pudding could be tinted with vegetable coloring to match any color scheme. Place mixture in refrigerator in a shallow pan or bowl. When set, spoon into dessert dishes and top with whipped cream. This is especially good, not only for Easter dessert, but also for a sick person.

#### Prunella Cake

- 1 cup prunes
- 2 cups water
- (Cook 1 cup prunes in the water until tender. Set aside to cool.)
- 2 heaping tablespoons of shortening (butter)
- 1 cup white sugar
- 2 well-beaten eggs
- 2 cups sifted flour
- 1 teaspoon salt
- 1 teaspoon cinnamon
- 1/2 teaspoon nutmeg
- 1/2 teaspoon allspice
- 1 cup sour milk or cream
- 1 teaspoon baking soda
- 1 cup broken walnuts
- 2 tablespoons prune juice
- 1 teaspoon vanilla

(Concluded on following page)

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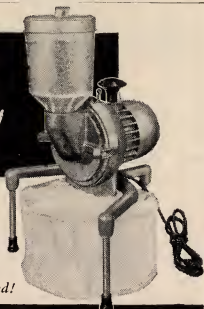
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## KNOW YOUR LDS COOKS

(Concluded from preceding page)

Put shortening in mixing bowl, add sugar, and cream well. Add well-beaten eggs and blend well again. Sift flour and spices together and mix alternately with the sour cream to which has been added the baking soda. Stone and cut up the prunes and add to mixture. Add walnuts, prune juice, and vanilla. Beat it, and beat it, and beat it some more. Bake in greased and lightly floured dripper pan 9" x 13" for 30 minutes at 350° F. oven.

#### Icing

- 2 cups powdered sugar  
2 tablespoons prune juice  
1 tablespoon lemon juice  
2 tablespoons soft butter  
1 teaspoon cinnamon

Blend all ingredients well and spread on cake when it is cool.

A festive Easter dessert can be made by placing an angel food cake, broad portion up, simulating a basket. Then ice thinly with a frosting to suit your color scheme, braid tinted pipe cleaners to form a colorful handle, and fill the center of this newly formed Easter basket with colorful pastel mounds of ice cream. Coconut, tinted green, may be Easter "grass." If desired, small candy eggs can be used as a final trim.

DINNER TIME is family time for the Marcus Jensen's. "We like to have our children around us for discussions at least once a day, and dinner time is our opportunity. Then it is also a time we can read the Book of Mormon together. This we do immediately after dinner, and now even the younger children can read and

understand it. We don't always accomplish this reading, but we are trying. At least we have our goal, and that is a beginning."

The family of which Jean speaks is Carol, 17, following in her mother's footsteps as a capable cook; Lynne, 14, interested in the piano and ballroom dancing; Mary Anne, 10, interested in ballet, the piano, and ice skating, is continually surprising others with her imagination; Jay, 7, a naturalist of the first water currently making of the house a rock depository; Larry, 6, alias "Davy" of the Crockett clan, and tireless when it comes to eating and shining his shoes.

Jean deservedly earned culinary honor for herself in 1955 when she won the blue ribbon at the Utah State Fair for one of her cakes which she baked before an audience at the fair grounds. In many ways her food fare has brought her recognition. In addition to all this she presides as Relief Society president in the Wilford Ward, Wilford (Utah) Stake, is a soprano in the ward choir, active in PTA, and with her husband shares in some square dancing fun. If you want to revive old memories, she has a cherished Treasures of Truth book to show, and today she is recording much family history on motion picture film. Jean has worked in every auxiliary organization of the Church, and Marc is busy as financial clerk of the ward.

With a song of Easter on her lips, the significance of Easter in her heart, and the above suggestions given for all, Jean Jensen makes a worthy contribution as another LDS cook.

## HANDY HINTS

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

If you run hot water through that empty detergent box before you throw it away, it will give you enough suds for one more dishwashing—R. A. B., Los Angeles, Calif.

Use hot vinegar to remove paint from glass.—B. H., Palo Alto, Calif.

To sharpen your scissors, cut through a sheet of fine sandpaper several times.—L. L. S., Wilmington, Delaware.

To clean a wire clothesline, split a cork part way and slip it over the wire. Push it

along the length of the line as you hang the clothes, and your line will always be clean.—U. W., Des Moines, Iowa.

Try seasoning canned green beans by tucking in a cube of chicken bouillon and simmering until liquid is nearly absorbed. Good! But don't add salt.—R. A. P., Tulsa, Oklahoma.

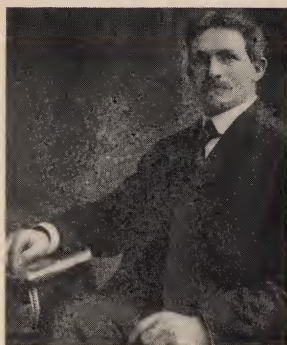
Want to save money the next time you visit your retail lumber dealer? Check to see if he has a bargain section where end-pieces, mill "rejects," and similar economy-type lumber are displayed. It's like money in your pocket to buy such inferior pieces and cut out enough good lumber for your purposes.—National Lumber Manufacturers Association.

THE IMPROVEMENT ERA



## President McKay Honored for 50 Years of Service

(Continued from page 224)



President David O. McKay at about the time he was made an apostle.

ion of President McKay, and I am sure that he, as well as I, can look back upon them with some tender feelings. . . . (*The Deseret News* "Church Section," September 5, 1951.)

Perhaps, during the years President McKay has entered your meeting-house while upon a stake conference or other Church business, and upon leaving, part of his spiritual strength has remained there. There is hardly a member of the Church, during all of his ministry, whose life has not been touched for good by the activities of David O. McKay.

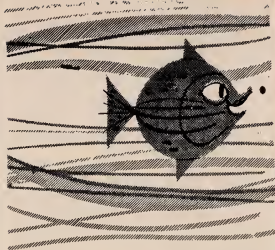
Up to the year 1908, the quorums of the priesthood selected their own courses of study. Such lesson material came from the standard works or from expositions of the gospel written by acceptable Church members.

On April 8, 1908, under the authority of the First Presidency, a general committee was formed to prepare uniform study courses for the quorums of the priesthood throughout the Church.

The committee was composed of Elders Rudger Clawson and David O. McKay of the Council of the Twelve, several members of the First Council of the Seventy; the Presiding Bishopric, and a number of other prominent elders of the Church. (John A. Widtsoe, *Priesthood and Church Government*, p. 368.)

President McKay has been particularly active in the temple-building program of the Church. He laid the cornerstones for the Alberta and Idaho Falls temples; he dedicated the Swiss and Los Angeles temples; he broke ground for the London Temple,

(Concluded on following page)



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## PRESIDENT MCKAY HONORED FOR 50 YEARS OF SERVICE

(Concluded from preceding page)

and designated the site for the temple  
in New Zealand.

It would be difficult indeed to find  
a subject that President McKay has  
not excelled in, and many volumes  
could be written detailing his contribu-  
tions to the Church.

He has spent a full lifetime of ac-  
tivity and love in the Sunday Schools.  
At the time of his call to the Apostleship  
in April 1906, he was serving as  
assistant superintendent of the Sun-  
day Schools of the Weber (Utah)  
Stake. In October 1906 he was sus-  
tained as second assistant general  
superintendent of the Sunday Schools;  
in April 1909 he was called as first  
assistant general superintendent; and  
in November 1918, he was sustained  
as general superintendent of this or-  
ganization. He was general superin-  
tendent until he was sustained as a  
member of the First Presidency in  
October 1934.

Of President David O. McKay,  
President Joseph Fielding Smith has  
written:

## ARCHAEOLOGY AND THE BOOK OF MORMON

(Continued from page 241)

traditions the knowledge of the great-  
est event that ever occurred in  
ancient America, namely, the visitation  
of Jesus Christ, the resurrected Lord,  
to their progenitors in the Book of  
Mormon days. Although a universal  
apostasy prevailed, the teachings  
received directly from the Master  
having been adulterated, yet certain

He never compromises with evil; his soul  
is upright; and he has through his kindness  
and devotion obtained the universal love of  
the people. (*The Deseret News* "Church  
Section," September 5, 1951.)

The Church of Jesus Christ of Lat-  
ter-day Saints has always pioneered  
in making its meeting places some-  
thing more than just preaching halls,  
but as one looks back over the span  
of President McKay's ministry—to  
1906, when classes of the auxiliary  
organizations met in corners of the  
chapels (sometimes curtains were  
drawn to separate one class from an-  
other) or in dingy classroom space in  
the basements; and compare it with  
the well-lighted classrooms and the  
visual aids that are available now,  
one must surely exclaim, "What a  
difference!" Still the most effective  
teaching tool available to the Church  
in 1956 as it was in 1906 is the con-  
sistent life of a faithful member. That  
is the gift that President McKay has  
given to the Church during all of his  
eventful official ministry.

momentous events had made an ever-  
lasting impression on the inhabitants  
of ancient America. The greatest of  
these was the appearance of Jesus  
Christ to the inhabitants of the West-  
ern Hemisphere, as was explained in  
the three previous articles of this  
series in the ERA.

(To be continued)

## EZRA TAFT BENSON

(Continued from page 271)

the government. Elder Benson sought  
an appointment with the general in  
charge and was flatly refused. The  
plight of the people was so desperate  
that he refused to take no for an  
answer. He turned to the Lord for  
help through fasting and prayer. "Be-  
fore long," he tells us, "a spirit of  
assurance replaced my troubled anxi-  
ety. 'The Lord,' I thought, 'is shar-  
ing his strength with me.' An im-  
pelling force urged me to seek  
another audience with the general.

"I approached the general's audi-  
ent with a new surge of confidence.  
Minutes later I was granted an audi-  
ence. The general heard me through  
and graciously acceded to our re-  
quest."

Divine assistance was also necessary  
to get him into Poland.

In Finland, Elder Benson selected  
an appropriate spot and dedicated  
that land to the preaching of the  
gospel.\* Meanwhile in Salt Lake  
Sister Benson continued, as usual,  
to take the major responsibility in rearing  
the family. Although she missed  
him greatly, her plucky spirit and  
desire to have him share his time in  
service to others was a real inspira-  
tion to many who realized that al-  
ready his church and business travels  
had taken him away from home about  
half of their married life.

\*This was a rededication of that land, Elder Francis M. Lyman of the Council of the Twelve, then serving as president of the European Mission, dedicated Finland in August 1903. (See *THE IMPROVEMENT ERA*, 6:523.)



When he returned home at the end of ten months, he had covered 61,236 miles, had borne his testimony in thirteen European countries, spread comfort and encouragement among thousands of grief-stricken, impoverished, and war-sickened people, distributed fifty-one carloads of food and other supplies, reorganized branches, purchased properties, and prepared the way for a great new missionary effort among peoples touched by the tragedy of war.

**B**ACK HOME AGAIN, Elder Benson plunged into a seemingly endless round of activities. On November 16, 1952, he accompanied President Stephen L. Richards of the First Presidency to Washington for the dedication of the Chevy Chase Ward chapel. He visited a number of government officials and farm leaders. In 1948 he had been approached before the presidential election, in regard to a position in the cabinet that Governor Thomas E. Dewey hoped to organize. In 1952 Elder Benson had no thought of being singled out to head the Department of Agriculture. On the night of November 20, however, Elder Benson received a telephone call that a great "ground-swell" of support was developing for his appointment to be Secretary of Agriculture, and he truthfully replied that he had heard nothing about it.

"What would be the attitude of the Church?" he was asked.

"There is only one man who can answer that," Elder Benson replied, "and that's the President of the Church. My life is dedicated to this work, but I'd be glad to try to do anything the President of the Church asks me to do."

Early the next morning Elder Benson encountered President McKay. "I received a very important telephone call last night," President McKay said. "Brother Benson, my mind is clear in the matter, and if the opportunity comes in the proper manner, I think you should accept."

"President McKay," was the reply, "I can't believe that it will come."

At Provo the next day, with Elder Mark E. Petersen, Elder Benson was assisting in the division of the Sharon Stake when he received a message from the Eisenhower headquarters. Before returning the call, he isolated himself in an office at Brigham Young University and telephoned to President McKay. The call was a request that he go to New York for an inter-

(Continued on following page)

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## EZRA TAFT BENSON

(Continued from preceding page)

view with the President-elect whom he had never met. He left by plane that night.

Elder Benson had never had any yearning to get into politics. Though he was deeply interested in good government and the election of men of integrity and good judgment to office, his preference was to devote his own time and talents to the Church. "I don't want to be Secretary of Agriculture," he told his friends before leaving for New York. "I can't imagine anyone in his right mind wanting it." He was thinking of the pressures, the controversies, and the difficulties that that position would inevitably entail.

The President-elect greeted his visitor warmly, and it was soon evident that the General had made up his mind. In response to his offer, Elder Benson, speaking with the utmost candor, cited several reasons why he shouldn't become a member of the Cabinet. First, he said, he had been a supporter of his distant cousin, Senator Taft, and then he had always thought it would be a little better, other things being equal, not to have a military man in the White House.

The President-elect indicated that was perfectly all right.

Elder Benson also mentioned that the President-elect might be expected to select a Secretary of Agriculture from the great farm belt. When the President commented that Elder Benson seemed to have the confidence of rural people to an unusual degree, Elder Benson replied that he thought that he did have their confidence and that he'd rather have that confidence than be Secretary and he wasn't sure that a man could be secretary and keep that confidence, too. And finally, Elder Benson said, "I wonder about the wisdom of calling a clergyman, a minister of the gospel, to be Secretary of Agriculture. What will be the reaction from other religious groups, from people generally?"

"Suppose," General Eisenhower replied in substance, "we consider the last question first: Surely you believe that the job to be done is spiritual. Surely you know that we have a great responsibility to restore confidence in the minds of our people in their own government—that we have to deal with spiritual matters."

When the President-elect had effectively disposed of the objections

that Elder Benson had raised, he added: "We've got a great job to do. I didn't want to be President, frankly, when the pressure started. But you can't refuse to serve America. We've got a great job to do, and I want you on my team."

The President-elect's urging that he accept a top responsibility to "serve America" could not be denied. As he had foreseen, at least in some measure, controversy began to swirl about Secretary Benson's head even before his confirmation. Though his nomination was promptly confirmed, many began to criticize him for his stand against the increase of regimentation and control of agriculture.

Secretary Benson inherited an appalling farm problem. Before he took office in January 1953, farm income had undergone a drastic shrinkage under rigid war-time price support laws. Once in office he found he was bound to administer this law, under which the decline had occurred, until the 1955 harvest.

Immediately Secretary Benson began the most extensive review of the farm problem ever conducted. The results of this study became the basis for the new Eisenhower farm policy sent to the Congress in 1954 which began to take effect on the 1955 crops. These recommendations geared production for use rather than for storage. It called for flexible price supports ranging from seventy-five to ninety percent of parity, with adjustments for each major crop in accord with the supply and demand situation at the beginning of each crop year. It was a realistic and at the same time a moderate retreat from the subsidization of unusable surpluses, and it won the support of the largest and most influential farm organizations. With many Congressmen from agricultural states, however, it proved to be very unpopular.

The House Agriculture committee voted against flexible price supports by an overwhelming majority of twenty-one to eight. In the Senate committee nine out of fifteen votes went against this chief provision of the Eisenhower-Benson proposal. It looked as if the drive for common sense in agriculture would go down to inevitable defeat, and there was talk of an early departure from Washington for Secretary Benson.

Without any loss of confidence, the Secretary kept up a constant fight for

THE IMPROVEMENT ERA



the course he believed to be right. His courage and logic proved to be contagious. Congress finally overturned the work of its committees on agriculture and passed the bill in a form that was quite acceptable to the President and the Secretary.

Soon it became apparent that the new law could not operate effectively because of the huge price depressing surpluses accumulated under the recent rigid war-time supports. The Department of Agriculture estimated that these surpluses overhanging the market reduced the farm income by two billion dollars during 1955.

Other measures giving more direct and immediate relief to the farmer would have to be taken if the farmer were to regain his relative standing in the national economy. Once more Secretary Benson launched a broad review of alternatives. When his advisory groups made their recommendations, he studied them carefully, adopting some and modifying or discarding others, until a supplementary program had taken shape. It was recommended to the Congress by the President on January 6, 1956.

This 1956 program is a logical extension of the earlier policy. Featuring the so-called soil bank, it recognizes that the farmer is entitled to additional help while he is waiting for production to level off or consumption to increase and surpluses to be reduced. One phase of the new plan would offer him payments for putting into an "acreage reserve" part of his land customarily planted in such crops as corn, rice, wheat, and cotton. Another phase would result in long-range contracts between the Government and farmers for carrying out soil-conservation practices and for use of land for timber or grass or other "protective vegetative cover."

The Secretary has met each problem that has arisen with resourcefulness, respect for facts, and a basic understanding of agriculture and of people. In order to keep closely in touch with farmers and their problems he has traveled about a quarter of a million miles and made hundreds of speeches. He never forgets that in the last analysis he is dealing with men and women—God's children. Sometimes he has been accused by his critics of showing more concern for the spiritual welfare of farm people than for improvement of their income. Actually, of course, the two aims are not exclusive. The truth is

(Continued on following page)

## New way to make CHEESE SAUCE

in just  
**3**  
minutes



1. Simmer  $1\frac{1}{2}$  cups (large can) undiluted better-blending Morning Milk,  $\frac{1}{2}$  teaspoon salt, 1 teaspoon dry mustard, and 1 tablespoon steak sauce in saucepan over low heat to just below boiling (about 2 minutes).
2. Then add 2 cups (about 8 oz.) grated Banquet real Cheddar Cheese (Mild, Mello or Nippy). Continue to heat until the cheese melts (1 minute longer). That's all! Makes about  $2\frac{1}{2}$  cups.

SO EASY! NO FLOUR OR SHORTENING NEEDED!

**KITCHEN CHARM**  
WAXED PAPER  
KEEPS FOOD  
FRESHER LONGER!



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TOO!

EXTRA  
WAXED FOR  
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PROTECTION!



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OF HOUSEWIVES...  
**AT ALL LEADING GROCERS**

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**FOLDING CHAIRS**  
**IN COLOR**  
**AT NO**  
**EXTRA**  
**COST!**



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with  
less work



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(Continued from preceding page)  
that, while working indefatigably for the temporal welfare of farm people, he has also encouraged the development of qualities that make for a richer life. On one occasion he declared that "there is little wrong with farmers and the rest of us that integrity, moral courage, and spirituality won't cure."

Though nearly all his time is given to his official duties, he continues to live his religion, to attend the general conferences of the Church, and to establish contacts with Church groups on his travels. As the first member of the Church to hold a position in the cabinet, he and his wife and family have attracted widespread attention to the standards and teachings of the Church. Secretary Benson is the first clergyman to serve in the cabinet in one hundred years. He has been widely recognized for his meritorious service and leadership ability. Numerous citations and special recognitions have come to him, including seven honorary doctorate degrees.

THE BENSON FAMILY has been widely publicized and honored for its practices and achievements that are rooted in the gospel. The articles in national magazines and newspapers plus national TV and radio programs featuring the Benson's co-operative plan of family management, their home nights, their sense of cohesiveness, and their devotion to high ideals are too numerous to mention. On one occasion the Benson family gave a demonstration of their home night for President and Mrs. Eisenhower. On other occasions Sister Benson and her daughters have entertained the First Lady and the wives of cabinet members in the wholesome atmosphere of a Mormon home. Sister Benson was honored as the outstanding "Homemaker of the Year" (1955) by the National Home Fashions League. She has served in executive and teaching positions in ward, stake, and mission capacities wherever they have lived. Her tested counsel is frequently sought on matters of homemaking and child training.

Washington has not disturbed the fine relationships in the Benson home. On one occasion when the Secretary was invited to an important dinner he responded, "Sorry, I have a date with my daughter Bonnie." It was

a father-and-daughter party in the Washington Ward at which the daughters served their fathers and then took them on a scavenger hunt. The Secretary seemed to enjoy ringing doorbells in the neighborhood with fourteen-year-old Bonnie. They were fleet enough to win first prize.

The Bensons' home nights are a source of much enjoyment as well as religious training. After the opening song and prayer and scripture reading, there may be a discussion of family problems. Then the parents and children may gather around the piano to sing, or they may put on some records for dancing. Sister Benson has been quoted as saying that "we often dance away our troubles," but many who know the family are more impressed by the way in which she organizes and manages home and family. Although she is gentle and soft-spoken, she pursues her aims with great tenacity and endurance. In hours of trial and discouragement she has sustained Elder Benson and in moments of triumph and elation she has maintained a womanly sense of proportion. Prayer in the home and a spirit of co-operation keep troubles from arising.

The home nights serve also a means of settling family problems. All the children participate in the discussion of such questions as the color of the car the family is about to buy, what they should watch on television, and how the household duties shall be divided. When all the arguments have been presented, a vote is taken in the most democratic fashion, which means that the youthful point of view often prevails. Such a vote resulted in the purchase of a red car despite the Secretary's preference for black.

The children have all excelled in Church, school, and civic activities. Reed, 28, a former Air Force chaplain, and now Washington Stake mission president, is working for the Republican National Committee delivering talks across the country and assisting his father in congressional political matters. Mark, twenty-seven, who married Lela Wing, has two children. With a master's degree from Stanford University, he is in business in Salt Lake City and serving in positions of leadership in the Church. Both sons have filled missions for the Church and served as district presidents. Barbara, twenty-

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one, married Dr. Robert Harris Walker and lives in Calgary, Alberta, Canada. Beverly, eighteen, is a student at BYU. Bonnie, sixteen, attends Roosevelt High School in Washington, and Flora Beth, eleven, is in elementary school. Distance has changed means of communication but has not weakened their feeling of family solidarity.

It is no secret that Elder Benson has found much of his strength, his determination, and his inspiration in his home.

Throughout his career Elder Benson has demonstrated a high degree of spiritual-mindedness, courage, and strength of character in three spheres of activity: religion, family life, and agriculture. The influences that have been dominant in his life are his pioneer Mormon heritage, his childhood in an ideal Christian farm home, his service in the Church, and the inspiration of a wife-companion of exceptional talents, faithfulness, and devotion. A deeply religious man, he adheres to his principles without compromise regardless of what the circumstances may be. In Washington his superb moral courage is as well known as it is in Salt Lake City. At the same time he is a man of warm human understanding, with a fine tolerance for other people's religious convictions.

His philosophy of life stems from the gospel and the United States Constitution. "It is my firm belief," he often says, "that the God of heaven raised up the founding fathers and inspired them to establish the Constitution of this land." He regards freedom as a "God-given, eternal principle," a heritage "more precious than life itself." But he believes that free men can attain their greatest potential only through initiative, self-reliance, co-operation, hard work, and prayer; that our republican form of government has its roots deep in the soil; and that the end of all government is to be the servant, not the master of the people.

While he has been struggling to improve the lot of the farmer, Elder Benson has conveyed to millions of people a new sense of values. He has demonstrated in his own life the supreme practicality of Christ's teachings. Long after his work as Secretary of Agriculture has been finished, he will be recognized as an exemplar of a way of life that holds within itself the key to solution of the world's problems.

APRIL 1956

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it's good  
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# Your Page and Ours



Merlo J. Pusey

## MERLO J. PUSEY

MERLO J. PUSEY, whose article about Elder Ezra Taft Benson begins on page 234, is a native of Woodruff, Utah. He was graduated from the old LDS University and the University of Utah in Salt Lake City. He spent six years in the editorial department of *The Deseret News* before going to Washington, D. C., in 1928, and is now associate editor of the *Washington Post*. He is a former instructor of journalism at George Washington University. In 1952 he won the Pulitzer Prize for Biography, the Bancroft Prize, and the Tamm Institute Prize. His writings

include: *The Supreme Court Crisis*, *Big Government: Can We Control It?*, the two-volume authorized biography, *Charles Evans Hughes*, and a soon-to-be-released book on President Eisenhower.

Dear Editors,

I JUST CAN'T express my thankfulness for THE IMPROVEMENT ERA coming to me through the compliments of one of the elders. I am a member of the Church of Jesus Christ of Latter-day Saints and have been since I was eleven years old, and I am now sixty-four. This book means a lot to me as I am an isolated Mormon. But I am still a Mormon, and I bear my testimony that I know I am in the true Church and proud of it.

Yours in the gospel,  
/s/ Myrtle Wallace

Emlyn, Kentucky

Dear Sir,

I AM VERY grateful for this wonderful magazine, THE IMPROVEMENT ERA. I find it a very good source for talks, etc.

Also I am grateful because it makes me proud to be a member of this true Church. I live in Inglewood close enough to the temple, and for this I am grateful. THE IMPROVEMENT ERA also helps bring out my testimony of this true Church.

Sincerely,  
/s/ John Dahl

Inglewood, California

Ft. Bliss, Texas

## BEE HIVE AND SCOUT FUN NIGHT



OREM (UTAH) STAKE has a very successful Bee Hive and Boy Scout fun night in operation. Every other Saturday night, from 6:00 to 8:00 p. m., a record player is heard in one of the ward recreation halls in the stake as Scouts and Bee Hive girls dance. It is held at a different ward each time, and of course refreshments are served. Parents and ward officers and teachers have responded to the call of getting the young people to these fun nights and back home again. The young people themselves think it's great.

Dear Editors:

THE ERA is the most outstanding magazine I have ever read. I always look forward from one month to the other to receiving the ERA.

Since I have been in the army the ERA has helped me more times than one on preparing talks for Sunday School and for many other activities.

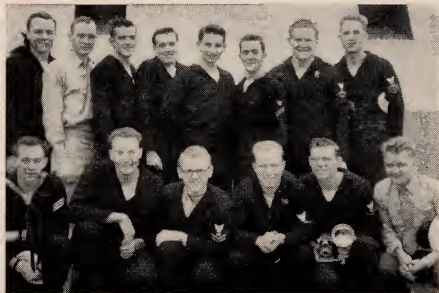
THE IMPROVEMENT ERA is truly a magazine of all magazines! I am sure every member of the Church will agree with me.

Sincerely,

/s/ Pfc. James A. Weston

Beppie, Japan

## LDS SERVICEMEN MEET ABOARD USS BOXER

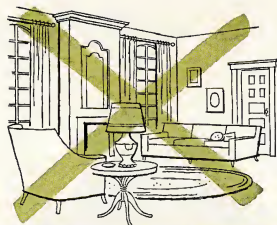


PART OF THE LDS group aboard the USS Boxer, an aircraft carrier recently completing a tour of the Orient. These men have been consistent in holding their scheduled meetings, and have recorded at least one baptism from their investigators. Those appearing in the picture are: First row, left to right: Dean Samuels, Long Beach, Calif.; Robert Young, Salt Lake City; Alan Hanline, Brigham City, Utah; Bud Allison, Butte, Mont.; Kenneth Durrant, Jr., Heber City, Utah; Jerry McDonald, San Leandro, Calif. Second row: John Meyer, Anaheim, Calif.; Glen Thomas, Tetonia, Idaho; Bill Jensen, Brigham City, Utah; Randal Richardson, Kansas City, Mo.; Thomas Brannan, Las Vegas, Nev.; Lloyd Anderson, Rupert, Idaho; Wesley Burton, Alliance, Neb.; Wayne Johnson, Salt Lake City.



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it with graceful panels of fluted translucent glass. And unframed Fuller mirrors have been used as table tops to add further sparkle to the room, as well as to give protection to fine furniture.

W. P. Fuller & Co. can work the same magic for you, in any room in your house—and at a surprisingly low cost. For full information, consult your nearest W. P. Fuller Branch. They will be most happy to help you with your remodeling problems, as well as give you a free estimate of the cost. In many cases the complete remodeling job can be done for you under Fuller's *Easy Payment Plan for Home Improvement*.

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